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THE SOUL OF THE BIBLE

THE SOUL OF THE BIBLE

BEING SELECTIONS FROM
THE OLD AND THE NEW TESTAMENTS
AND THE APOCRYPHA

ARRANGED AS
SYNTHETIC READINGS

AND EDITED BY
ULYSSES G. B. PIERCE

Bible. English. S. B. Pierce. With notes. 1891



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IN MEMORY OF
EDWARD EVERETT HALE

"THY LOVE TO ME WAS WONDERFUL
PASSING THE LOVE OF WOMEN"



PREFACE

The following selections have been made solely for their religious value and suggestiveness. The aim has been to have each reading a literary unit, dealing with but one subject, and enforcing a definite religious lesson. This has involved some verbal changes, and the omission of whatever would distract the attention, offend the moral sense, or start a divergent line of thought.

The readings are synthetic. In each selection the whole Bible has been drawn upon, as needed to develop the subject or to supplement the thought. Isolated passages have been brought into relation with the larger thought of which they are generic parts, thus utilizing many short passages which would otherwise be overlooked because of their fragmentary character.

Wherever practicable the classic chapters have been left undisturbed so far as their setting is concerned. But the purpose of the work has often necessitated some rearrangement of chapters. This is particularly true of the gospels, where the method of bringing together the various passages by subject rather than by chapter has occasioned some confusion. It is thus feared that the reader may experience some difficulty in finding a desired passage. To les-

PREFACE

sen this as much as possible, the volume is provided with an index, which includes the various topics of religion, as well as indicating the readings suitable for special occasions. It is believed that this will put the contents of the volume at the reader's service.

The design has been to make the selection representative and inclusive so far as the limits of the volume would permit; but with so large a field to choose from there is ample room for difference of judgment. It is hoped, however, that the selection may be deemed fairly representative of what is best in the scriptures, and that the method adopted may serve to reveal to the reader the Soul of the Bible.

ULYSSES G. B. PIERCE

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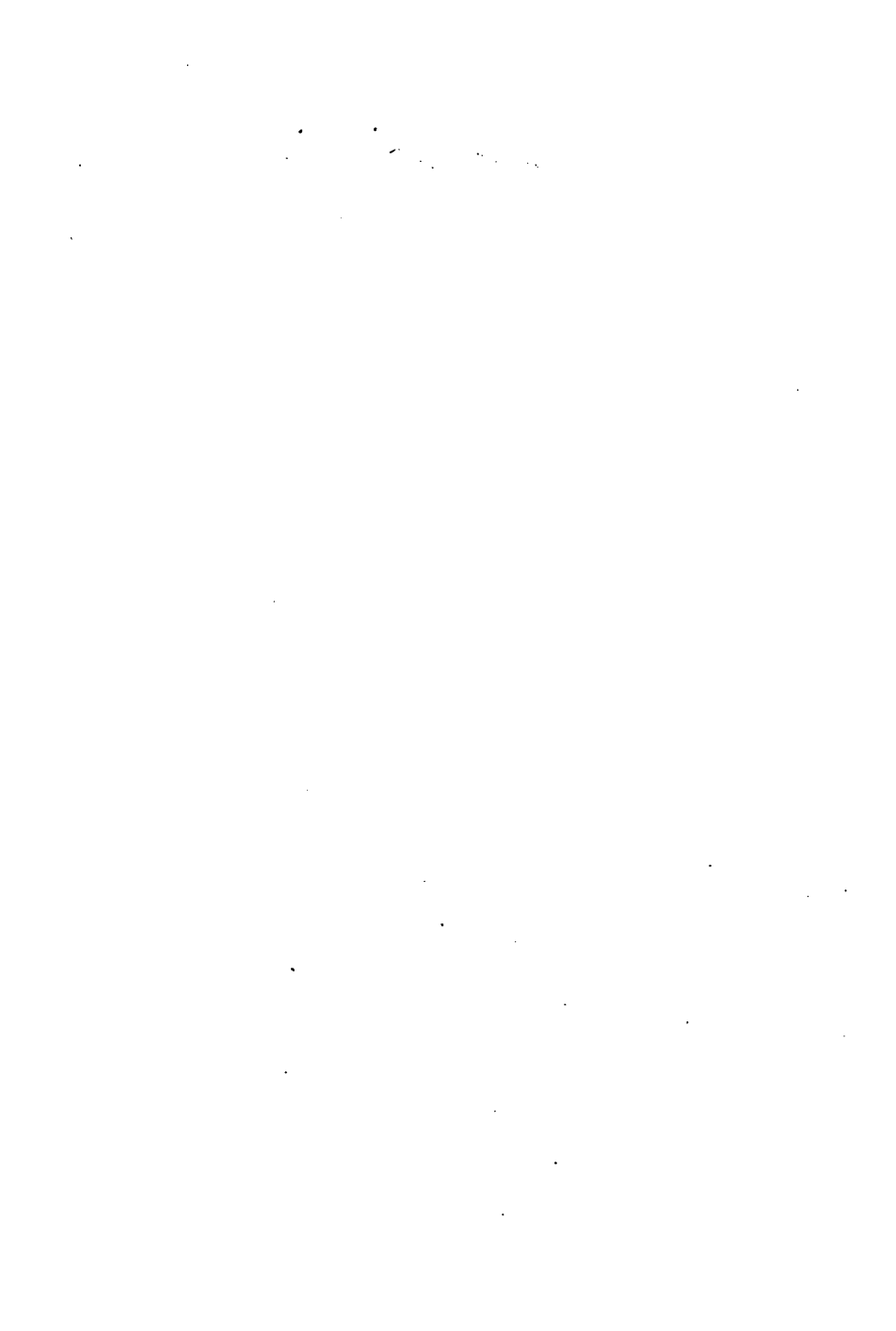
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THE OLD TESTAMENT



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THE SOUL OF THE BIBLE

THE BOOK OF GENESIS

GENESIS I

In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness.

And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. And God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth: and it was so. And God saw that it was good.

And God said, Let there be lights in the firmament of heaven. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide

the light from the darkness: and God saw that it was good.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great fishes, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them.

And God saw every thing that he had made, and, behold, it was very good.

GENESIS IX

And God blessed Noah, and said unto him, Behold, I establish my covenant with you, and with your children after you; and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you. This is the token of the covenant which I make

between me and you and every living creature that is with you for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. This is the token of the covenant which I have established between me and all flesh that is upon the earth. For while the earth remaineth, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease. This is the covenant which I have established between me and all flesh for ever.

GENESIS XI

Acts ii

Now the whole earth was of one language and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and there they dwelt. And they said one to another, Come, let us make brick and burn them thoroughly, and let us build a city, and a tower, whose top may reach even unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth. And they had brick for stone, and slime had they for mortar.

And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, they are one people, and they have all one language; and this is what they begin to do! and nothing will be withholden from them, which they may purpose to do.

Come, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off building the city. Therefore was the name of the tower called Babel, which is, by interpretation, Confusion.

Now when the day of Pentecost was fully come, the apostles were all with one accord in one place. And they went up into the upper chamber; and were continuing stedfastly with one accord in prayer. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were astonished because that every man heard them speaking in his own language the mighty works of God.

GENESIS XIII, XV, XVII

And the word of the Lord came unto Abram in a vision, saying, Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give

it, and to thy children for ever. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it. And the Lord brought him forth abroad, and said, Look now toward the heaven, and count the stars, if thou be able to number them: and he said, Even so shalt thou be.

And the Lord said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. Walk before me, and be thou perfect. Fear not; I am thy shield, and thy exceeding great reward. Behold, I establish my covenant between me and thee and thy children after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy children after thee. And I will give unto thee, and to thy children after thee, the land wherein thou art a stranger; and I will be their God.

GENESIS XXVI

Now Isaac dwelt in the valley of Gerar: and he waxed great, and grew more and more, till the Philistines envied him. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them and filled them with earth after the death of Abraham: and he called their names after the names by which his father had called them.

Now it came to pass, when Isaac's servants had digged in the valley and found there a well of springing water, that the herdmen of Gerar

did strive with Isaac's herdmen, saying, This water is ours! So Isaac called the name of that well Esek, which by interpretation is Contention; because there they contended with him. Therefore is it called to this day, The Well of Contention. And they digged another well, and they strove for that also: wherefore he called the name of it Sitnah, which by interpretation is Enmity; and so is it called to this day. And Isaac removed from thence, and digged another well: and for that they strove not. And he called the name of that well Rehoboth, which by interpretation is, A Broad Place. For, said Isaac, the Lord hath made room for us, and we shall be fruitful in the land.

GENESIS XXVIII

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night because the sun was set; and he took one of the stones of that place, and put it under his head, and lay down in that place to sleep.

And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy children. And they shall be as the dust of the earth for multitude, and thou shalt spread abroad to the west, and to the east, and to the

north, and to the south: and in thee shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. This is none other but the house of God, and this is the gate of heaven.

GENESIS XXXII

Now Jacob was left alone all night; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against Jacob, he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Peniel, which by interpretation is, The Face of God: For, said he, I have seen God face to face.

GENESIS XXXVII, XXXIX

Now Israel loved Joseph more than all his children, because he was the son of his old age:

and he made him a coat of many colours. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him. Moreover Joseph dreamed dreams: and they hated him yet the more for his dreams.

And it came to pass on a day, that Israel sent Joseph down to Dothan to see how his brethren fared. And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, here cometh this dreamer! Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colours that was on him; and they took him, and cast him into the pit: and the pit was empty, there was no water in it.

And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and

let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him. And they lifted up Joseph out of the pit, and sold him to the Ishmaelites for twenty pieces of silver.

And Reuben returned unto the pit to deliver Joseph; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not! and I, whither shall I go? And they took Joseph's coat, and killed a goat, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father, and said, This have we found: know now whether it is thy son's coat or not. And he knew it, and said, It is my son's coat! an evil beast hath devoured him; Joseph without doubt is torn in pieces. And he rent his garments, and put sackcloth upon him, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, I shall go to my grave mourning! And his father wept for him.

Now the Ishmaelites brought Joseph down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites. So Joseph was in the house of his master the Egyptian. And Joseph found grace in his sight: for he was a goodly person and well favoured; and Potiphar made him overseer in his house, and all that he had he put into his hand. And the

Lord blessed the Egyptian's house for Joseph's sake.

GENESIS XLI, XLII

And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities. And Joseph laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And all countries came into Egypt to Joseph to buy grain.

Now when Israel knew that there was grain in Egypt, he said unto his sons, Behold, I have heard that there is grain in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy grain in Egypt. But Benjamin, Joseph's brother, Israel sent not with his brethren; for he said, Lest harm befall him. And Joseph's brethren came, and bowed down themselves to him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them; and he said unto them. Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And

Joseph said unto them, Ye are spies! to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay! but to see the nakedness of the land are ye come. And they said, We thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is even what I spake unto you, saying, Ye are spies. Hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days.

And Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in your prison-house; but go ye, carry grain for the famine of your houses: and bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying,

Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required. And they knew not that Joseph understood them; for there was an interpreter between them. And Joseph turned himself about from them, and wept. And he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. Then Joseph commanded to fill their vessels with grain, and to restore every man's money into his sack, and to give them provision for the way: and thus it was done unto them. And they laded their beasts with their grain, and departed thence.

GENESIS XLIII, XLV

Now the famine was sore in the land of Canaan. And it came to pass, when the sons of Israel had eaten up the grain which they had brought out of Egypt, that their father said unto them, Go down again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down; for the man said unto us, Ye shall not see my face, except your brother be with you. And their father said unto them, If it must be so now, let it be. Take your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may release

unto you your other brother and Benjamin. And I, if I be bereaved of my children, I am bereaved. And the men took their brother Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and make ready; for the men shall dine with me at noon. And the man did as Joseph bade; and brought the men to Joseph's house. And when Joseph came home, they bowed down themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they said, Thy servant our father is well, he is yet alive. And they bowed the head, and made obeisance. And Joseph lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your youngest brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his heart yearned over his brother: and he sought where to weep. And when Joseph could not refrain himself before all them that stood by him, he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

THE BOOK OF EXODUS

EXODUS I, II, IV

Now the children of Israel increased abundantly, and multiplied, and waxed exceeding mighty, so that the land was filled with them. Wherefore the king of Egypt said, Behold, the people of the children of Israel are more and mightier than we; come, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies and fight against us. Therefore did they set over them taskmasters to afflict them with their burdens. But the more they afflicted them, the more they multiplied and the more they spread abroad. Wherefore Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, but every daughter ye shall save alive.

Now there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman bare a son: and when she knew the commandment of the king, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. And his sister stood afar off, to know what would be done to him.

Now the daughter of Pharaoh came down to

bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it. And she opened it, and saw the child: and, behold, the child wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, which is by interpretation, Drawn out; For, said she, I drew him out of the water.

And it came to pass, when Moses was grown up, that he fled from the face of Pharaoh, and dwelt in the land of Midian. Now the priest of Midian had seven daughters: and as Moses was sitting by a well, they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drave them away; but Moses stood up and helped them, and watered their flock.

And when they came to Reuel their father, he said, How is it that ye are come so soon to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.

And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man : and he gave Moses Zipporah his daughter. And Moses dwelt in the land of Midian.

EXODUS III, IV

Now Moses was keeping the flock : and he led the flock to the back of the wilderness. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God. And the Lord said, Behold, the cry of the children of Israel is come unto me : and I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said, Who am I, that I should go unto Pharaoh, and that I should bring forth the chil-

dren of Israel out of Egypt? I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.

And Moses said, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM. This is my name for ever, and this is my memorial unto all generations. Thus shalt thou say unto them, I AM hath sent me unto you. Arise therefore, and go; have not I commanded thee?

EXODUS V, VI, XII

Then went Moses and Aaron in, and told Pharaoh, Thus saith the Lord, Let my people go, that they may serve me. And Pharaoh said, Who is the Lord, that I should hearken unto his voice to let Israel go? I know not the Lord, neither will I let Israel go. Wherefore do ye, Moses and Aaron, hinder the people from their works? get you unto your burdens! And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for

themselves. Yet the number of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they are idle; therefore cry they, saying, Let us go and sacrifice to our God. Let heavier work be laid upon the men, that they may labour therein; and let them not regard vain words. So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. And the taskmasters were urgent, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel were beaten.

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle! ye are idle! therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work! for there shall no straw be given you, yet shall ye deliver the number of bricks. And the officers of the children of Israel did see that they were in evil case. And they met Moses and Aaron as they came forth from Pharaoh: and they said unto them, The Lord look upon you, and judge; because ye have made us to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this

people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath dealt ill with this people; neither hast thou delivered thy people at all. And the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let my people go, yea, with a strong hand shall he drive them out of his land. So will I bring you out from under the burdens of the Egyptians and rid you out of their bondage.

And it came to pass at midnight, that Pharaoh called for Moses and Aaron, and said, Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. And the Egyptians were urgent upon the people, to send them out of the land in haste. And the children of Israel rose up; and they came forth out of Egypt by their families.

EXODUS XIII, XL

(Numbers ix)

Now it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for he said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people round about, by the way of the wilderness. And the Lord went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light. So it was alway, that there was the cloud by day, and the appear-

ance of fire by night. And whenever the cloud went forward, the children of Israel went onward, throughout all their journeys: and in the place where the cloud abode, there they pitched their tents. And sometimes the cloud tarried from evening until morning; and when the cloud moved forward in the morning, they set forth on their journeys: or if it tarried by night and by day, when the cloud went forward, they journeyed: but if the cloud went not forward, then they journeyed not till the day that it went forward. Yea, whether it were two days, or a month, or a year, that the cloud tarried, the children of Israel remained in their tents; but when the cloud went forward, they went onward, throughout all their journeys. At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed.

EXODUS XIV, XV

Now when it was told the king of Egypt that the children of Israel had fled, the heart of Pharaoh and of his servants was turned against the people, and they said, What is this we have done, that we have let Israel go from serving us? And he made ready his chariots, and pursued after them, and overtook them encamping by the sea.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid. And they said unto Moses, Because there were no graves in Egypt, hast

thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness!

And Moses spake all these words unto the Lord. And the Lord said unto him, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. And thou, lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground.

And it came to pass, that the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of the cloud removed from before them, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians.

Then sang Moses and the children of Israel this song unto the Lord, saying:

The Lord is my strength and song,
And he is become my salvation:
He is my God, and I will praise him;
My father's God, and I will exalt him.
Thy right hand, O Lord, is glorious in power:
Yea, thy right hand hath gotten us the victory.

EXODUS XVI

Deuteronomy viii. Psalm cvii

Then came all the congregation of the children of Israel unto the wilderness of Zin. And they murmured against Moses and Aaron, saying, Would to God we had died in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, In the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.

And it came to pass, that in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, Manna: which by interpretation is, What is this? for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is

the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And the house of Israel called the name thereof, Manna.

And the children of Israel did eat manna forty years, until they came to a land inhabited; even as it is written:

They wandered in the wilderness in a solitary way;

Hungry and thirsty, their soul fainted in them.

Then they cried unto the Lord in their trouble,

And he delivered them out of their distresses.

The people asked meat,

And he satisfied them with food from heaven;

That he might humble them,

And make them to know,

That man doth not live by bread only,

But by every word that proceedeth out of the mouth of the Lord.

EXODUS XVII

(Numbers xx)

Isaiah xlviii. I Corinthians x. John vii

Then came the children of Israel, even the whole congregation, into the desert of Zin. And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people strove with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord! Why have ye brought up the congregation of the Lord into this wilderness, that we should die here? And wherefore have ye made us to come up out of Egypt, to bring us into this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink!

And Moses went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth water; and thou shalt bring forth to them water out of the rock; so shalt thou give the congregation drink.

And Moses took the rod from before the Lord, as he commanded him. And Moses lifted up his hand, and with his rod he smote the rock twice: and water came forth abundantly, and they did

all drink. So it was that they thirsted not when the Lord led them through the deserts: he caused waters to flow out of the rock for them; yea, he clave the rock, and fountains gushed forth.

Now these things happened unto them by way of figure; and they were written for our admonition. I speak as unto wise men; judge ye what I say. For I would not have you ignorant, how that our fathers did all drink the same spiritual drink: for they drank of a spiritual rock that followed them; and that rock was Christ. For he that believeth, as the scripture hath said, from within him shall flow forth streams of living water. And he that drinketh of this water shall never thirst.

EXODUS XVII

And all the congregation of the children of Israel journeyed from the wilderness of Zin, according to the commandment of the Lord, and pitched in Rephidim. Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek; to-morrow I will stand on the top of the hill with the rod of God in mine hand.

So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under

him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

And the Lord said unto Moses, Write this in a book for a memorial, and rehearse it in the ears of Joshua, that it be laid up in the hearts of the people of the children of Israel for ever.

EXODUS XVIII

Deuteronomy i, x, xvi

And Moses chose from among the people able men, such as feared God, men of truth, hating unjust gain, and set them over the people to judge them at all seasons. And Moses charged the judges, saying:

Hear the causes between your brethren, and judge righteously between every man and his neighbour and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man: for the judgment is God's. Neither shalt thou take a gift: for a gift doth blind the eyes of the wise, and pervert the cause of the righteous. Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. That which is altogether just shalt thou follow, that it may be well with thee, and with thy children after thee, for ever.

EXODUS XIX, XX

And the Lord spake unto Moses, saying, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel:

I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I am the Lord thy God.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his cattle, nor anything that is thy neighbour's.

And the Lord said unto Moses, Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.

EXODUS XXIV, XXXI, XXXII, XXXIV

And the Lord spake unto Moses, saying, Hew thee two tables of stone, and be ready by the morning, and come up in the morning unto mount Sinai, and present thyself there to me on the top of the mount; and I will give thee commandments, that thou mayest teach them. And no man shall come with thee; neither let any man be seen throughout all the mount; neither let the flocks nor the herds feed before that mount.

And Moses hewed him two tables of stone; and he rose up early in the morning, and went up unto the mount, as the Lord had commanded him. And a cloud covered the mount, and the glory of the Lord abode upon mount Sinai. And the sight of the glory of the Lord was like devouring fire on the top of the mount. And there was under his feet as it were a paved work of sapphire stone, and as it were the very

heaven for clearness. And Moses went up into the midst of the cloud, and gat him up to the top of the mount. And Moses was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water, until he had made an end of communing with the Lord upon mount Sinai. And it came to pass, when the Lord had made an end of communing with Moses upon mount Sinai, that he gave unto Moses the two tables of testimony, even the tables of stone, written with the finger of God. And the tables were written on both their sides; on the one side and on the other side were they written.

And when Moses came down from mount Sinai with the two tables of testimony in his hand, he called all the children of Israel, and they came nigh unto him; and he gave them in commandment all that the Lord had spoken with him in mount Sinai.

EXODUS XXIII, XXXII

Now when the people saw that Moses delayed to come down from the mount, they gathered themselves together unto Aaron, and said unto him, Up, make us a god, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And Aaron said unto them, Break off the golden rings, which are in your ears, and bring them unto me. And all the people brake off the golden rings which were in their ears, and brought them unto Aaron.

And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, This is thy God, O Israel, which brought thee up out of the land of Egypt! And Aaron built an altar before it; and he made proclamation, and said, To-morrow shall be a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

Now after forty days Moses came down from the mount. And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp! And Moses said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp that he saw the calf and the dancing. And when he was come into the camp, Moses took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the people drink of it.

Then Moses stood in the gate of the camp, and said, Ye have sinned a great sin! and now I will go up unto the Lord; peradventure I shall make atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them a god of gold! Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee,

out of thy book which thou hast written. And the Lord said unto Moses, Go now, and lead this people unto the place of which I have spoken unto thee. Behold, I send my Messenger before thee, even the angel of my presence, to keep thee in the way. Take ye heed before him, and hearken unto his voice; rebel not against him; for if ye rebel against him, it will surely be a snare unto thee, as ye have seen this day.

EXODUS XXXIII, XXXIV

And Moses spake unto the Lord, saying, If now I have found favour in thy sight, shew me, I pray thee, thy ways, that I may know thee. Shew me, I beseech thee, thy glory. And the Lord said, Thou canst not see my face; for man shall not see me and live. But, behold, there is a place by me, and thou shalt stand upon the rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with mine hand until I have passed by: and I will take away mine hand, and thou shalt see my back; but my face shall not be seen. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in lovingkindness and truth; keeping mercy for thousands, and forgiving iniquity and transgression. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I

have found favour in thy sight, O Lord, pardon our iniquity and our sin, and take us for thine inheritance.

EXODUS XXXV, XXXVI

And Moses gathered the people together, and said unto them, Take ye from among you an offering unto the Lord, wherewith to make him a sanctuary; whosoever is of a willing heart, let him bring it, an offering unto the Lord. And they came, every one whose heart stirred him up, and every one whose spirit made him willing, and brought the Lord's offering to the work of the tabernacle of the congregation. And they came, both men and women, as many as were willing-hearted, and brought gold and silver in abundance. And every man, with whom was found acacia wood for any work of the service, brought it. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun. Thus they brought a freewill offering unto the Lord; every man and woman, whose heart made them willing.

And Moses called Bezalel and Aholiab, men filled with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise skilful works, to work in gold, and in silver, and in brass, and in cutting of stones, and in carving of wood, to work in all manner of skilful workmanship: and they received of Moses all the offering which the people had brought for the work of the service of the sanctuary.

THE BOOK OF LEVITICUS

LEVITICUS XIX, XXVI

Deuteronomy x, xxii, xxiv

Now these are the statutes and judgments which ye shall observe to do in the land which the Lord thy God giveth thee:

Thou shalt reverence every man his father and his mother. Before the hoary head thou shalt rise up, and the face of the old man shalt thou honour.

Thou shalt not vex a stranger, nor oppress him; for ye know the heart of a stranger, seeing ye yourselves were strangers in the land of Egypt.

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of the strangers that are in thy land: thou shalt remember that thou wast a servant in the land of Egypt.

Thou shalt not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry.

Thou shalt not hate thy brother in thine heart. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself. And if a stranger sojourn with thee in thy land, he

shall be unto you as one born among you, and thou shalt love him as thyself.

And now what doth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thine heart and with all thy soul? And it shall come to pass, if ye walk in these statutes, and keep these commandments, and do them, that the Lord will give peace in the land, and ye shall lie down, and none shall make you afraid.

THE BOOK OF NUMBERS

NUMBERS XI

And it came to pass, that Moses complained unto the Lord and said, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I brought them forth, that I should carry them in my bosom as a father carrieth the nursing child? I am not able to bear all this people alone.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the Spirit which is upon thee, and I will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. Is the Lord's hand waxed short? now shalt thou see whether my word shall come to pass unto thee or not.

And Moses went out, and told the people the words of the Lord: and he gathered seventy men of the elders of the people, and set them round about the tent. And the Lord came down in the cloud, and spake unto him, and took of the Spirit that was upon him, and put it upon the

seventy elders: and it came to pass, that, when the Spirit rested upon them, they began to prophesy.

But there remained two men in the camp, who were of them that were written, but had not gone out to the tent; the name of the one was Eldad, and the name of the other Medad: and the Spirit rested upon them, and they likewise began to prophesy. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, answered and said, My lord Moses, forbid them! But Moses said unto him, Art thou jealous for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!

NUMBERS XIII, XIV

(Deuteronomy i)

Then came the children of Israel near unto Moses, and said, Let us send men before us to spy out the land of Canaan, and bring us word again of the way we must go up, and the cities unto which we shall come. And the thing pleased Moses, and he took twelve men, from each tribe a man, and said to them, Get you up this way by the South, and go up into the hill-country: and see the land, what it is; and the people that dwell therein, whether they be strong or weak, few or many; and what cities they be that they dwell in, whether in tents, or in strongholds; and what the land is, whether it be fat or lean, whether

there be wood therein, or not. And be of good courage, and bring of the fruit of the land. So they went up and spied out the land.

Now after forty days they returned from spying out the land. And they came to Moses and to Aaron and to all the children of Israel, and brought back word unto them. And they said, We came into the land whither thou sentest us; and surely it floweth with milk and honey; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are walled, and very great. And Caleb said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We are not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had spied out, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw giants: and we were in our own sight as grasshoppers, and so were we in their sight.

And all the congregation lifted up their voice, and cried, and the people wept that night. And they murmured against Moses and against Aaron, saying, Would that we had died in the land of Egypt! or would that we might die even in this wilderness! And wherefore doth the Lord bring us into this land, to fall by the sword? Our wives and our little ones will be a prey: were it not better for us to return into

Egypt? Let us make a captain, and let us return into Egypt!

Then Joshua and Caleb, which were of them that spied out the land, spake unto the children of Israel, saying, The land, which we passed through to spy it out, is an exceeding good land. . If the Lord delight in us, then he will bring us into this land, and give it unto us; a land which floweth with milk and honey. Only rebel not against the Lord, neither fear the people of the land; for the Lord our God is with us.

NUMBERS XXII, XXIII, XXIV

Now when Balak the king of Moab saw all that Israel had done to the Amorites, he was sore afraid of the people, and was distressed because of the children of Israel. Therefore Balak king of the Moabites sent unto Balaam the son of Beor, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me; come now therefore, I pray thee, curse me this people; for they are too mighty for me; so shall I prevail over them, and drive them from the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

So Balaam rose up in the morning, and went unto Moab. And when Balak heard that Balaam was come, he went out to meet him, and said, Let nothing, I pray thee, hinder thee from cursing me this people; for I will promote thee unto very great honour, and I will do whatsoever thou

sayest unto me: come therefore, I pray thee, curse me this people. And Balaam said unto Balak, Lo, I am come unto thee. Also the word that God putteth in my mouth, that will I speak. But if Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

And it came to pass on the morrow, that Balak took Balaam, and brought him up into an high place, that thence he might see the utmost part of the people. And Balaam took up his parable, and said:

Balak the king of Moab hath brought me
from Aram,

Saying, Come curse me Jacob, and defy
me Israel.

How shall I curse whom God hath not
cursed?

Or how shall I defy whom the Lord hath
not defied?

For from the top of the rocks I see him,
And from the hills I behold him.

Who can count the dust of Jacob,
And the number of the fourth part of
Israel?

Let me die the death of the righteous,
And let my last end be like his!

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether! And Balaam answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?

And Balak said unto him, Come, I pray thee, with me into another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shall not see them all; and curse me them from thence. And he brought Balaam into the field of Zophim, to the top of Pisgah. And Balak said unto him, What hath the Lord now spoken? And Balaam took up his parable, and said:

Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor.
God is not a man, that he should lie;
Neither the son of man, that he should repent:
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
Behold, I have received commandment to bless;
Yea, he hath blessed; and I cannot reverse it.

Then Balak said unto Balaam, Neither curse thou them at all, nor bless them at all! But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that must I do?

Then was Balak's anger kindled against Balaam, and he smote his hands together, and said unto Balaam, I called thee to curse mine enemies, and I was minded to reward thee richly. And Balaam said unto Balak, Spake I not unto thee, saying, If Balak would give me his house

full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind? but what the Lord saith, that I will speak.

NUMBERS XXXII

Romans

Now the children of Reuben and the children of Gad had a very great multitude of cattle. When therefore they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle, they came and spake unto Moses, saying, Behold, this is a place for cattle; and thy servants have cattle. If now we have found favour in thy sight, let this land be given unto thy servants for a possession; bring us not over the Jordan with our brethren.

And Moses said unto them, Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye your brethren from going over into the land which the Lord hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For when they went up unto the valley of Eschol, and saw the land, they discouraged the heart of their brethren, that they should not go into the land which the Lord had given them; so they wandered to and fro in the wilderness forty years. And, behold, ye are risen up in your fathers' stead, to sin against the Lord by discouraging the heart of thy brethren! And if ye turn away from them, then shall these thy brethren also be left to wander in the wilderness.

Then came they near unto Moses, and said, This will thy servants do: We will build sheep-folds here for our cattle, and cities for our little ones; but we ourselves will go before our brethren until we have brought them unto their place. We will not return to our houses, until every man of them has entered into his inheritance. And Moses said unto them, If ye will surely do this thing, ye shall be guiltless towards the Lord, and towards thy brethren; and this land shall be unto you for a possession, as ye have said. But if ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out. Ye shall therefore go before your brethren, and help them; until the Lord have given rest to your brethren, even as he hath given you.

For we that are strong ought to help them that are weak; not looking each one to his own things, but each one also to the things of others. For he that herein serveth his neighbour is well-pleasing to God, and approved of men.

THE BOOK OF DEUTERONOMY

DEUTERONOMY IV

Behold, I have taught you statutes and ordinances, even as the Lord my God commanded me. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what great nation is there, that hath God so nigh unto them, as the Lord our God is whensoever we call upon him? And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day? For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever a people hear the voice of God as thou hast heard? Or hath God assayed to go and take him a nation from the midst of another nation, by a mighty hand, and by an outstretched arm, according to all that the Lord your God did for you? Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else besides him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he

made thee to see his great works. And because he loved thy fathers, therefore he chose their children after them, and brought thee out with his presence, with his great power, out of Egypt; to bring thee in, to give thee this land for an inheritance, as at this day.

Know therefore this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath; there is none else. And thou shalt keep his statutes and his commandments, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days for ever.

DEUTERONOMY VI, XI

Now this is the commandment which the Lord thy God commanded to teach you, that ye may live. Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandment of the Lord thy God. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, thou shalt lay up in thine heart and in thy soul; and ye shall bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thine house, and upon thy gates. And thou shalt teach them diligently unto thy children, talking of them when thou sittest in thine house, and when thou walkest by

the way, and when thou liest down, and when thou risest up; that thy days, and the days of thy children, may be even as the days of heaven upon earth.

DEUTERONOMY VIII, X, XV

Beware lest thou forget the Lord thy God, in not keeping his commandments, which I command thee this day. Take heed to yourselves lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up above thy brethren, and thou forget the commandment of the Lord thy God.

If therefore there be within thy gates any man waxen poor, or fallen in decay, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely help him: yea, though he be a stranger or a sojourner among you. Beware that there be not a wicked thought in thine heart, and thine eye be evil against thy poor brother, and thou give him nought; and he cry unto the Lord against thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God hath blessed thee.

And now what doth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord

thy God with all thine heart and with all thy soul? For the Lord thy God is God of gods, and Lord of lords, a God great, glorious, and mighty, who regardeth not persons, nor taketh reward: he doth execute justice for the fatherless and the widow, and loveth the stranger, in giving him food and raiment. Thou therefore shalt love the Lord thy God, and keep his commandments, alway.

DEUTERONOMY XVIII

Jeremiah, Ezekiel

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren; and will put his words in his mouth, and he shall speak unto thee all that the Lord shall command him. And it shall come to pass, that whosoever will not hearken unto the words which he shall speak, it shall be required of him.

And if thou say in thine heart, How shall we know the prophet, that the Lord hath sent him? hereby shall ye know: The prophet that prophesieth of peace, of truth, and of righteousness, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him. And when this cometh to pass (behold, it will come), then shall ye know that a prophet hath been among you.

DEUTERONOMY VIII, XXVI

When the Lord thy God hath brought thee in unto the land which he promised unto thy fathers, thou shalt bless the Lord thy God for the

good land which he giveth thee. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of olive trees and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig copper. Beware lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; then thine heart be lifted up, and thou forget the Lord thy God.

When therefore thou art come unto the land which the Lord thy God giveth thee, and dwellest therein, thou shalt take of the first of all the fruit of the land, and thou shalt put it in a basket, and shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord, that I am come unto the land which the Lord promised unto our fathers to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God. Then shalt thou answer and say before the Lord thy God, A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous. And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage: and we cried unto the Lord, the God of our fathers, and the Lord heard our voice, and saw our affliction, and our toil, and

our oppression; and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm; and he hath brought us into this place, and hath given us this land, a land flowing with milk and honey. And now, behold, I have brought the first of the fruit of the land, which thou, O Lord, hast given me. Look down from thy holy habitation, from heaven, and bless thy people, and the land which thou hast given us.

So shalt thou bless the Lord thy God for the good land which he hath given thee, and worship before the Lord thy God.

DEUTERONOMY XXVIII, XXIX, XXX

Ye stand this day all of you before the Lord your God; your heads, your tribes, your elders, and your officers, your little ones, your wives, and the stranger that is within thy gates; that thou mayest enter into the covenant of the Lord thy God, that he may establish thee this day for a people unto himself.

Beware lest there be any man or woman among you whose heart turneth away this day from the Lord our God; and he say within himself, I shall have peace, though I walk in the imagination of my wicked heart. For if ye will not hearken unto the voice of the Lord thy God, to keep this covenant and to observe to do all his commandments, ye shall find no ease, neither rest; but ye shall have a trembling heart, and pining of soul; and thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have

none assurance of thy life. In the morning thou shalt say, Would it were even! and at even thou shalt say, Would it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. But if thou shalt cleave unto these statutes and keep this covenant, then shall the Lord thy God open unto thee his good treasure, and shall make thee plenteous in every good work, and shall rejoice over thee for good: if thou shalt hearken unto the voice of the Lord thy God, to keep this covenant and this commandment, to love the Lord thy God with all thine heart and with all thy soul.

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thine heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, and to walk in his ways. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy children; to love the Lord

thy God, to obey his voice, and to cleave unto him; for this is thy life, and the length of thy days.

DEUTERONOMY XXXI

Numbers xxvii. Joshua i

And Moses prayed unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, appoint a man over the congregation, who may go out before them, and who may come in before them, and who may lead them; that the congregation of the Lord be not as sheep which have no shepherd. And the Lord said, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him; and set him before all the congregation; and give him a charge in their sight.

And Moses did as the Lord commanded him; and he called unto him Joshua, and set him before all the congregation, and laid his hands upon him, and gave him a charge. . And Moses said unto Joshua in the sight of all the congregation:

Be strong and of good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither will he forsake thee. Only be thou strong and very courageous, that thou mayest observe to do according to all the law: turn not from it to the right hand or to the left, that thou mayest

prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and shalt have good success. Be strong and of good courage; fear not, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

DEUTERONOMY XXXIII

And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said:

There is none like unto the God of Jeshurun for help,
Who rideth upon the heavens,
And in his majesty on the skies.
The eternal God is thy refuge,
And underneath are the everlasting arms.

Happy art thou, O Israel!
Who is like unto thee, a people saved by the Lord,
Who also is the shield of thy help,
And the sword of thine excellency!
Thou shalt be shod with iron and brass;
And as thy days, so shall thy strength be.

DEUTERONOMY XXXII, XXXIV

Numbers xxvii

And the Lord spake unto Moses that self-same day, saying, Get thee up into this mountain

of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession. And thou shalt see the land before thee; but thou shalt not go thither: for in the mount whither thou goest up shalt thou die, and be gathered unto thy fathers; as Aaron thy brother died in mount Hor, and was gathered unto his fathers.

And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan, and all Napthali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the western sea, and the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar. And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, Unto thy children will I give it. I have caused thee to see it with thine eyes; but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days. And there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face.

THE BOOK OF JOSHUA

JOSHUA VI

Now the gates of Jericho were straitly shut up because of the children of Israel: none went out and none came in. And the Lord spake unto Joshua the son of Nun, saying, I have given this city into thine hand. Take therefore seven priests, and let them bear seven trumpets of rams' horns before the ark of the covenant, and let the priests blow the trumpets. And ye shall compass the city, going round about it once. Thus shalt thou do six days; and the seventh day ye shall compass the city seven times. And it shall be, that, when the priests make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down of itself.

And Joshua called the priests, and said unto them, Take up the ark of the Lord, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city. Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. And it was so, that, when Joshua had spoken unto the people, the seven priests bearing the seven trumpets of rams' horns before

the ark of the Lord passed on, and blew the trumpets. So he caused the ark of the Lord to compass the city, going about it once: and they came into the camp, and lodged there. And Joshua rose early in the morning, and the priests took up the ark of the Lord. And the seven priests bearing the seven trumpets of rams' horns before the ark of the Lord went on continually, and blew the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days.

And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times. And it came to pass at the seventh time, when the priests blew the trumpets, that Joshua said unto the people, Shout! for the Lord hath given you the city. So the people shouted, and the priests blew the trumpets: and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall of Jericho fell down of itself, so that the people went up into the city, every man straight before him, and they took the city.

JOSHUA XXIV

And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves there before God.

And Joshua spake unto all the people, saying, Your fathers dwelt of old time beyond the River;

and they served other gods. And now, behold, the Lord hath given you a land whereon thou didst not labour, and cities which ye built not, and ye dwell therein; of vineyards and oliveyards which ye planted not do ye eat. Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye the Lord. And if it seem evil in your sight to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. And the people answered and said, Far be it from us that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and preserved us in all the way wherein we went. Therefore we also will serve the Lord; for he is our God.

And Joshua said unto all the people, The Lord, he is an holy God; if ye forsake him, it will turn to your hurt. And the people said unto Joshua, Nay! but we will serve the Lord. The Lord our God will we serve, and unto his voice will we hearken. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses. And Joshua took a great stone, and set it up under the oak that was by the sanctuary of the Lord. And he said

unto all the people, Behold, this stone shall be a witness against you, lest ye deny your God.

So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

THE BOOK OF JUDGES

JUDGES VII

Now the Midianites came up against Israel, as locusts for number: and they came into the land to destroy it. And Israel was brought very low because of Midian. Wherefore Gideon, and all the people that were with him, rose up early, and encamped beside the spring of Harod: and the camp of Midian was on the north side of them, in the valley.

And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore proclaim in the ears of the people, saying, Whosoever is fearful and trembling, let him return and depart. And there returned of the people twenty and two thousand; and there remained ten thousand. And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So Gideon brought down the people unto the water; and the Lord said unto him, Every one that standeth and lifteth the water to his mouth with his hand

and lappeth of the water from his hand as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, lifting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the other people go every man unto his place. So Gideon sent all the rest of Israel every man unto his tent, but retained the three hundred men.

And Gideon divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers. And he said unto them, Look on me, and do likewise; and, behold, when I come to the outermost part of the camp of the Midianites, it shall be that, as I do, so shall ye do. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and cry, The sword of the Lord and of Gideon!

Then Gideon, and they that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and

they cried, The sword of the Lord and of Gideon! And they stood every man in his place round about the camp; and all the host of the Midianites ran, and cried, and fled. And the three hundred blew the trumpets, and scattered abroad the hosts of the Midianites.

So it was that day, that the Lord delivered Israel from the hosts of the Midianites by the hand of Gideon, and the three hundred men that lapped.

JUDGES VIII, IX

Proverbs, Ecclesiastes

Now it came to pass as soon as Gideon was dead, that Abimelech went to Shechem, and spake with the men of Shechem, saying, Speak, I pray you, in the ears of all the men of Shechem, and say, Whether is better for you, that all the sons of Gideon, who are threescore and ten persons, rule over you, or that one rule over you? remember also that I am your bone and your flesh. And they spake of Abimelech in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech. Moreover Abimelech hired vain and light persons, who followed him. And all the men of Shechem assembled themselves together, and went and made Abimelech king.

And when it was told Jotham, he went and stood on the top of mount Gerizim, and lifted up his voice, and cried, and said unto them:

Hearken unto me, ye men of Shechem, and hear ye this parable. The trees went forth on

a time to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to wave to and fro over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I leave my sweetness, and my good fruit, and go to wave to and fro over the trees? And the trees said unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my new wine, which cheereth God and man, and go to wave to and fro over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and take refuge in my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now, therefore, if ye have done truly and uprightly, in that ye have made Abimelech king, then rejoice ye in Abimelech, and let him also rejoice in you: but if not, know of a truth that ye have done foolishly in that ye have made this man to reign over you.

For thus it is written:

Woe to thee, O land, when thy king committeth wickedness,

And thy rulers are light and treacherous persons!

Blessed art thou, O land, when thy king is the son of nobles,

And thy rulers are men of righteousness!
For when the righteous are in authority, the
people rejoice:
But when the wicked beareth rule, the land
mourneth.

JUDGES XV, XVI

Then three thousand of the men of Judah went down to the cleft of the rock of Etam, whither Samson had fled, and said unto Samson, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand. And they bound him with two new ropes, and brought him up from the rock.

Now as they led Samson toward the city, a band of Philistines met him, and shouted against him: and the Spirit of the Lord came mightily upon him, and the ropes that were upon his arms became as flax that is burnt with fire, and the bands dropped from off his hands.

When the Philistines saw this, they went unto a woman in Sorek, whose name was Delilah. And they said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him; and we will give thee eleven hundred pieces of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and

wherewith thou mightest be bound. And he said unto her, If they bind me with seven new bowstrings that were never dried, then shall I become weak, and be as another man. Then the Philistines brought up to her seven new bowstrings which had not been dried, and she bound him with them. Now she had liers-in-wait abiding in the inner chamber. And she said unto him, The Philistines are upon thee, Samson! And he brake the bowstrings, as a string of tow is broken when it toucheth the fire. So the secret of his strength was not known.

And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies; now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they only bind me with new ropes wherewith no work hath been done, then shall I become weak, and be as another man. So Delilah took new ropes, and bound him therewith, and said unto him, The Philistines are upon thee, Samson! And the liers-in-wait were abiding in the inner chamber. And he brake the ropes from off his arms like a thread.

And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies! tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines are upon thee, Samson! And he awaked out of his sleep, and plucked away the pin of the beam, and the web.

And Delilah said unto Samson, These three times hast thou mocked me, and hast not told me

wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, that his soul was vexed unto death. And he told her all his heart, and said unto her, It is because of my vow. There hath not come a razor upon my head; for I have been a Nazirite unto God from my birth; but if I break my vow and be shaven, then will my strength go from me, and I shall become weak, and be like any other man.

And when Delilah saw that Samson had told her all his heart, she sent and called for the Philistines, saying, Come up this once, for he hath told me all his heart. Then the Philistines came up unto her, and brought the money in their hand. And when she had caused Samson to sleep, she called for the men, and shaved off the seven locks of his head. Then she began to afflict him, and said, The Philistines are upon thee, Samson! And he awoke out of his sleep, and said, I will go out as at other times, and shake myself free. But he wist not that his strength had left him, and that the Spirit of the Lord was departed from him. And the Philistines laid hold on him, and brought him down to Gaza; and Samson did grind in the prison-house.

THE FIRST BOOK OF SAMUEL

I SAMUEL II, III

Now Samuel began to minister unto the Lord before Eli the priest, being a child, girded with a linen ephod. Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And the child Samuel grew on, and increased in favour.

Now the word of the Lord was rare in those days; there was no frequent vision. And it came to pass at that time, when Eli was laid down in his place, and Samuel was laid down to sleep, in the temple of the Lord, that the Lord called Samuel. Howbeit Samuel did not know the Lord, neither was the word of the Lord yet revealed unto him. And he ran unto Eli, and said, Here am I; for thou calledst me. And Eli said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me! And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt

say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, Lord; for thy servant heareth.

And Samuel lay until the morning, and opened the doors of the house of the Lord. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the Lord hath spoken unto thee? And Samuel told him every whit, and hid nothing from him. And Eli said, It is the Lord; let him do what seemeth him good.

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan to Beer-sheba knew that Samuel was established to be a prophet of the Lord.

I SAMUEL IX, X, XI

There was a man of Benjamin, whose name was Kish; and he had a son, whose name was Saul, a young man and a goodly: yea, there was not among the children of Israel a goodlier person than he. And the asses of Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. And Saul passed through the hill-country of Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shaalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

And when they were come to the land of Zuph, Saul said to his servant, Come, and let us return, lest my father leave off caring for the asses, and be anxious for us. And the servant said unto him, Behold now, there is in this city a man of God, and he is a man that is held in honour; all that he saith cometh surely to pass: now let us go thither; peradventure he can tell us concerning our journey whereon we go. And Saul said to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

And when they were come into the city, behold, Samuel, the man of God, came out against them, on his way to the high place. Now the Lord had told Samuel in his ear a day before, saying, To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be ruler over my people. When therefore Samuel saw Saul, the Lord said unto him, Behold, the man whom I spake to thee of! this same shall reign over my people. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer. But as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee? And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?

And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still awhile, that I may cause thee to hear the word of God. Then Samuel took a vial of oil, and poured it upon Saul's head, and said, Surely the Lord hath anointed thee to be captain over his inheritance. And thou shalt rule the people of the Lord, and shalt save them out of the hand of their adversaries. And thou shalt go on before me; and I will come unto thee, and shew thee what thou shalt do.

Then Samuel called the people together unto the Lord; but when they sought Saul, he could not be found. And it was told, Behold, he hath hid himself among the baggage. And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people. So they made Saul king before the Lord; and all the men of Israel rejoiced greatly.

I SAMUEL X

Ezekiel xxxvi

Now as Samuel and Saul were going down to the end of the city, Samuel said to Saul, Stand thou still awhile, that I may cause thee to hear the word of God. And Samuel took a vial of oil, and poured it upon Saul's head, and said, Surely the Lord hath anointed thee to be captain over

his inheritance. And thou, when thou art departed from me, shalt meet a band of prophets; and they will be prophesying: and the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

And it was so, that, when Saul had turned his back to go from Samuel, God gave him another heart. And as he went on his way, behold, a band of prophets met him; and the Spirit of God came mightily upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied with the prophets, then the people said one to another, What is this that is come unto the son of Kish? And they were all amazed.

Thus was fulfilled the word of the Lord, saying:

A new heart will I give you,
And a new spirit will I put within you:
And I will take away the stony heart,
And I will give you an heart of flesh.
And I will put my Spirit within you,
That ye may fear me for ever.

I SAMUEL XV

And Samuel came unto Saul, and said to him, Harken thou unto the word of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

Now, therefore, go and punish Amalek ; but take heed that thou take from them no spoil, neither ox nor ass nor sheep nor camel. And Saul gathered the people together, and went and smote the Amalekites. But Saul and his men took for themselves spoil, even the best of the sheep, and of the oxen, and of the fatlings, and the lambs ; but everything that was vile and refuse, that they took not.

And Samuel rose early to meet Saul in the morning. And Samuel came to Saul ; and Saul said unto him, Blessed be thou of the Lord : I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear ? And Saul said, They have brought them from the Amalekites ; for the people took the best of the sheep and of the oxen, to sacrifice unto the Lord thy God. And the Spirit of the Lord came upon Samuel, and he said :

The Lord loveth righteousness,
And hateth robbery for a burnt offering.
Hath the Lord as great delight in burnt
offerings and sacrifices,
As in obeying the voice of the Lord ?
Behold, to obey is better than sacrifice,
And to hearken than the fat of many
beasts.

I SAMUEL XVI

Now the Spirit of the Lord departed from Saul, and an evil spirit troubled him. And

Saul's servants said unto him, behold now an evil spirit troubleth thee. Let our lord therefore command thy servants, that are before thee, to seek out a man who is a skilful player on the harp: and it shall come to pass, when the evil spirit is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the young men, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is skilful in playing, and a mighty man of valour, and withal a comely person; and the Lord is with him.

Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, who is with the sheep. And Jesse took bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and Saul loved him greatly. And it came to pass, when the evil spirit was upon Saul, that David took the harp, and played with his hand: and the evil spirit departed from him; and Saul was refreshed, and was well.

I SAMUEL XVI

Psalm lxxviii

And the word of the Lord came unto Samuel, saying, Fill thine horn with oil, and go: I will send thee to Jesse the Beth-lehemite; for I have provided me a king among his sons. Take therefore an heifer with thee, and go up to sacrifice unto the Lord. And call Jesse to the

sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the Lord spake, and came to Beth-lehem. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that Samuel looked on Eliab, and said, Surely the Lord's anointed is before me! But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, None of these hath the Lord chosen. And he said unto Jesse, Are here all thy sons? And he said, There remaineth yet the youngest; but, behold, he is tending the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither. And Jesse sent, and brought him in. And the Lord said to Samuel, Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed David in the midst of his brethren to be king over Israel; even as it is written:

He chose David to be his servant,
And took him from the sheepfolds:
Yea, from following the sheep he brought
him;
To be the shepherd of his people,
That he might be their shepherd
According to the integrity of his heart.

I SAMUEL XVII

Now there went out a champion out of the camp of the Philistines, named Goliath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was clad with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a javelin of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and his shield-bearer went before him. And he stood and cried unto the armies of Israel, and said, Choose you a man for you, and let him come down to me. If he be able to fight with me, and to prevail, then will we be your servants; but if I prevail against him, then shall ye be our servants. And all the men of Israel, when they saw the man, were sore afraid, and fled from him. But David said, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

And this word was brought to the ear of the king, and Saul sent for David, and said to him, Thou art not able to go alone against this

Philistine; for thou art but a youth, and he a man of war from his youth. So Saul clad David with his apparel, and he put an helmet of brass upon his head, and he clad him with a coat of mail, and girded his sword upon his apparel; and David assayed to go. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had; and his sling was in his hand: and he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance. And the Philistine cursed David. Then said David to the Philistine, Thou comest to me with sword, and with spear, and with javelin: but I come to thee in the name of the Lord of hosts; that all the earth may know that the Lord saveth not with sword and spear; for the battle is the Lord's. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran to meet the Philistine. And David put his hand into his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth. So David prevailed over the Philistine with a

sling and a stone; but there was no sword in the hand of David.

I SAMUEL XXIV

And it was told Saul, saying, Behold, David is in the wilderness of En-Gedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went into the cave to refresh himself.

Now David and his men were hiding in the innermost parts of the cave. And the men of David said unto him, Behold, the day of which the Lord said unto thee, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. And David said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him! So David stayed his men with these words, and suffered them not to rise against Saul. Howbeit David arose, and cut off the skirt of Saul's robe privily. And Saul rose up out of the cave, and went on his way.

David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king! And when Saul looked behind him, David bowed with his face to the earth, and did obeisance. And David said to Saul, Wherefore hearkenest thou to men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord had de-

livered thee to day into mine hand in the cave: and some bade me kill thee; but mine eye spared thee; and I said, I will not put forth mine hand against my lord. Moreover, my father, see, yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee, though thou huntest after my life to take it. The Lord judge between me and thee; but mine hand shall not be upon thee.

And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I; for thou hast rewarded unto me good, whereas I have rewarded unto thee evil. And thou hast shewed this day how that thou hast dealt well with me, forasmuch as when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that which thou hast done unto me this day.

THE SECOND BOOK OF SAMUEL

II SAMUEL I

Now it came to pass as David abode in the city, that, behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and so it was, when he came unto David, that he fell to the earth and did obeisance. And David said unto him, From whence comest thou? And he said, Out of the camp of Israel. And David said unto him, How went the matter? I pray thee, tell me. And he answered, Many of the people are fallen in the battle; and Saul and Jonathan his son are dead also. Then David took hold on his clothes, and rent them; and likewise all the men that were with him: and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord; because they were fallen by the sword.

And David lamented with this lamentation over Saul and over Jonathan his son:

Thy glory, O Israel, is slain upon thine high
places!
How are the mighty fallen!

Tell it not in Gath,
Publish it not in the streets of Ashkelon;
Lest the daughters of the Philistines rejoice,
And the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew,
Nor rain upon you, O ye fields of death!
For there was the shield of the mighty vilely
cast away,
The shield of Saul, as of one not anointed with
oil.

From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in
their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.

Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel;
weep and say,
How are the mighty fallen in the midst of the
battle!

O Jonathan, slain upon thine high places!
I am distressed for thee, my brother Jonathan!
Very pleasant hast thou been unto me:
Thy love to me was wonderful, passing the love
of woman.

How are the mighty fallen,
And the weapons of war perished!

II SAMUEL II

Psalms xli. Hosea i. Zechariah ix

Now it came to pass in those days, that Joab and his men pursued after Abner; and the battle was very sore. And when the sun went down the children of Benjamin gathered themselves together after Abner, and became one band, and stood on the top of a hill. Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from pursuing their brethren? And Joab said, As God liveth, the people shall no more pursue every man his brother! So Joab blew the trumpet; and all the people stood still, and pursued after them no more, neither fought they any more.

Thus they fled away that day from the battle, from the drawn sword, and from the bent bow, and from the grievousness of war; even as it is written:

I will have mercy upon them,
And will save them by the Lord their God;
And will not save them by bow,
Nor by sword nor by battle,
By horses nor by horsemen.
But I will make war to cease;
And I will break the bow, and cut the spear
in sunder;
And burn the chariots in the fire.
And the battle bow shall be cut off;
And I will speak peace unto the nations.

II SAMUEL XII

Now the child of David was very sick. David therefore besought God for the child; and David fasted, and went in and lay all night upon the earth. And the elders of his house arose, and stood beside him, to raise him up from the earth: but he would not, neither did he eat bread. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead! But when David saw that his servants were whispering together, he perceived that the child was dead; and he said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel; and he came into the house of the Lord, and worshipped: then he came to his own house; and when they set bread before him, he did eat.

Then said his servants unto David, What thing is this that thou hast done? thou didst fast and weep for the child, while he was alive; but when the child was dead, thou didst rise and eat bread! And David said, While the child was yet alive, I fasted and wept; for I said, Who knoweth whether the Lord will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him

back again? He will not return to me, but I shall go to him.

II SAMUEL XIV, XVIII, XIX

Now the battle was sore that day: and David was sitting between the two gates of the city; and the watchman went up to the roof of the gate unto the walls, and lifted up his eyes, and looked, and, behold, a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running; and the watchman called unto the porter, and said, Behold, another man running alone. And the king said, He also bringeth tidings. And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

And Ahimaaz came, and bowed himself before the king with his face to the earth. And the king said, Is it well with the young man Absalom? And Ahimaaz answered, I saw a great tumult, but I knew not what it was. And the king said, Turn aside, and stand here. And he turned aside, and stood still.

And, behold, the other messenger came; and he said, Tidings for my lord the king! And the king said unto him, Is it well with the young man Absalom? And he answered, The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is!

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!

And the victory that day was turned into mourning unto all the people; for the people heard say how the king was grieved for his son. And the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son! For in all the land there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

II SAMUEL XXIV

(I Chronicles xxi)

Psalm xxxiii. Isaiah xxxi. Jeremiah xvii. Zechariah iv

Now the heart of David was stirred up that he should number Israel. And the king said to Joab the captain of the host, Go now to and fro through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the sum of them, and their strength. And Joab said unto the king, The Lord make his people an hundred times as many as they are: but, my lord the king, are they not all the king's servants? why doth my lord the king delight in this thing? Nevertheless the king's word prevailed against Joab. Wherefore Joab went out from the presence of the king, to number the people. And at the end of nine months and twenty days Joab returned,

and gave the sum of the numbering of the people unto David.

And David's heart smote him after that he had numbered the people. And David prayed unto the Lord, and said, I have sinned greatly in that which I have done: but now, O Lord, put away, I beseech thee, the iniquity of thy servant; for I have done very foolishly.

For thus it is written:

Cursed is the man that trusteth in man,
And maketh flesh his arm,
And whose heart departeth from the Lord.
Woe to them that trust in chariots because they
are many,
And in horsemen because they are very strong!
For there is no king saved by the multitude of
an host,
Neither is a mighty man delivered by great
strength.
For it is not by might, nor by an army,
But by my Spirit, saith the Lord of hosts.

II SAMUEL XXIII, XXIV

(I Chronicles xxi)

Now it came to pass in those days, that three of the thirty chief men went down, and came to David in the harvest time unto the cave of Adullam; and the troop of the Philistines was encamped in the valley of Rephaim. And David was then in the stronghold; and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give

me water to drink of the well of Beth-lehem, which is by the gate! And when they heard this saying, the three mighty men brake through the camp of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David. But he would not drink thereof; for he said, Be it far from me, O Lord, that I should do this! shall I drink the blood of the men that went in jeopardy of their lives? Therefore David would not drink it; but poured it out unto the Lord.

And it came to pass on a day, that David went up to rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite. Now Araunah was threshing wheat. And as David came to Araunah, Araunah looked forth and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king with his face to the ground. And he said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build thereon an altar unto the Lord. And Araunah said unto David, Take it thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen for burnt offerings, and the threshing instruments and the furniture of the oxen for the wood, and the wheat for the meal offering: all this, my lord, doth Araunah freely give unto the king. And the king said unto Araunah, Nay; but I will verily buy it of thee for the full price: for what is thine I will not take for the Lord, neither will I offer unto the Lord my God burnt offer-

ings which cost me nothing! So David bought the threshing-floor and the oxen for six hundred shekels of gold.

These things did David; being therefore, as it is written, A man after God's own heart.

THE FIRST BOOK OF THE KINGS

I KINGS II I Chronicles xxviii

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying:

I am going the way of all the earth: be thou strong therefore, and shew thyself a man. Keep thou the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, it shall turn to thine hurt. And now, O Lord, give unto Solomon my son a perfect heart, to keep thy commandments, and to do all these things, for ever.

I KINGS III (I Chronicles i)

The Lord appeared unto Solomon in a dream by night; and God said, Ask what I shall give thee? And Solomon said, Thou hast shewed unto thy servant David my father great mercy,

according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart. And I have also given thee that which thou hast not asked, even riches and honour. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then will I also lengthen thy days.

And Solomon awoke: and he came to Jerusalem, and stood before the ark of the covenant of the Lord, and worshipped.

I KINGS VIII, IX
(II Chronicles vi, vii)

And it came to pass, when Solomon had finished the building of the house of the Lord, that he assembled all the congregation of the children of Israel. And Solomon stood before the altar of the Lord, in the presence of all the assembly, and spread forth his hands toward heaven, and said:

The Lord hath said that he would dwell in the thick darkness. I have surely built thee an house of habitation, a place for thee to dwell in for ever. But will God in very deed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded! Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee this day; that thine eyes may be open toward this house night and day; to hearken unto the prayer which thy servant shall pray toward this place. And hearken thou to the supplication of thy servant, and of thy people, when they shall pray toward this place: yea, hear thou in heaven thy dwelling-place; and when thou hearest, forgive.

Moreover concerning the stranger, when he shall come out of a far country for thy name's sake (for they shall hear of thy great name, and of thy mighty hand, and of thine outstretched arm); when he shall come and pray

toward this house; hear thou in heaven thy dwelling-place, and do according to all his prayer; that all the peoples of the earth may know thy name, to fear thee, and that they may know that this house is called by thy name.

If a man sin against his neighbour, and he come and pray before thine altar in this house; then hear thou in heaven thy dwelling-place, and do, and judge thy servants, reproving the wicked, and justifying the righteous, to give him according to his righteousness.

If they sin against thee (for there is no man that sinneth not), and if they shall bethink themselves, saying, We have sinned, and have done perversely, we have dealt wickedly; if they return unto thee with all their heart and with all their soul, and pray unto thee: then hear thou their prayer and their supplication in heaven thy dwelling-place; and when thou hearest, forgive.

What prayer and supplication soever be made by any man, or by all thy people, who shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling-place, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days of their life.

And it was so, that, when Solomon had made an end of praying all this prayer and supplication, the word of the Lord came to him, saying,

I have heard thy prayer and thy supplication, that thou hast made before me. If now thou wilt walk before me with integrity of heart and in uprightness, even thou and this people, then will I hallow this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. But if ye shall at all turn from following me, ye or your children, then shall this congregation be a proverb and a byword among all people; and at this house, though it is so high, every one that passeth by it shall be astonished, and shall hiss. Howbeit, if thou wilt walk in my statutes, thou and this people, and execute my judgments, and keep all my commandments to walk in them; then shall this house be hallowed, and I will dwell among this people.

I KINGS XVIII

Then Ahab sent and gathered together the prophets of Baal unto mount. Carmel. And Elijah came near unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, am left a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on the wood, and put no fire

under. And call ye on the name of your god, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud! for he is a god! either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked! And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. And it was so, when midday was past, that they prophesied until the time of the offering of the evening sacrifice; but there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of the Lord that was thrown down; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid it on the

wood. And he said, Fill four jars with water, and pour it on the burnt offering, and on the wood. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. And the water ran round about the altar; and the trench also he filled with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, O Lord, the God of Israel, let it be known this day that thou art God. Hear me, O Lord, hear me, that this people may know that thou, O Lord, art God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is God! the Lord, he is God!

I KINGS XIX

Then Elijah arose, and went for his life, and came to Beer-sheba, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die, and said, It is enough! now, O Lord, take away my life; for I am not better than my fathers. And he lay and slept under the juniper-tree; and, behold, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was at his head a cake

baken on hot stones, and a cruse of water. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away. And the Lord said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before him; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave.

And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord, the God of hosts; for the children of Israel have

forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus. And Elisha the son of Shaphat shalt thou anoint to be prophet in thy place. For the Lord seeth not as man seeth: for yet have I left me in Israel seven thousand men, whose knees have not bowed unto Baal, and whose mouths have not kissed him.

THE SECOND BOOK OF THE KINGS

II KINGS II

And it came to pass, when the Lord would take up Elijah into heaven, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me as far as Beth-el. But Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee! So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thee to day? And he said, Yea, I know it. And Elijah said unto him, Elisha, Tarry here, I pray thee; for the Lord hath sent me to Jericho. But he said, As the Lord liveth, and as thy soul liveth, I will not leave thee! So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thee to day? And he answered, Yea, I know it. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to the Jordan. But he said, As the Lord liveth, and as thy soul liveth, I will not leave thee! And they two went on, even to the Jordan.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall

do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder. And Elisha saw it, and he cried, My father! my father! the chariot of Israel and the horseman thereof! And he saw him no more.

II KINGS V

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable: he was also a mighty man of valour, but he was a leper. And the Syrians had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy. And one went in, and told the king, saying, Thus and thus said the maiden that is of the land of Israel. And the king of Syria said to Naaman, Go now, and I will send thee unto him. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto

him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He himself will surely come out to me, and stand, and call on the name of the Lord his God, and wave his hand over the place, and recover the leper! Are not Abanah and Parpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. Then came his servants near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean! Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

II KINGS VI

Now the king of Syria was warring against Israel; and he took counsel with his servants, saying, In such and such a place shall be my camp. And Elisha the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are coming down. And the king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice. And the heart of the king of Syria was sore troubled for this thing; and he

called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, Nay, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And the king said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

Now when the servant of the man of God was risen early, and gone forth, behold, an host with horses and chariots was round about the city. And the servant said unto Elisha, Alas, my master! how shall we do? And the man of God answered, Fear not; for they that are with us are more than they that are with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

THE FIRST BOOK OF THE CHRONICLES

I CHRONICLES XXIX

II Samuel vii. Psalm cxxxii

Now it came to pass when David dwelt in his own house, that the king spake unto all the people, saying, Lo, I dwell in an house of cedar, but the ark of the covenant of the Lord dwelleth still within curtains. Therefore I will not come into my house, nor go up into my bed; I will not suffer mine eyes to sleep, nor mine eyelids to slumber, until I find out a place for the Lord, even a dwelling-place for the Most High. And now because I have set my affection on the house of my God, I have provided for all manner of work to be made by the hands of artificers. Who then is willing this day to consecrate his service unto the Lord?

Then the people offered willingly; and they gave for the house of God gold and silver in abundance. And they with whom precious stones were found gave them to the treasure of the house of the Lord. And the people rejoiced, for that with a perfect heart they offered willingly. Wherefore David blessed the Lord before all the assembly; and he said:

Blessed be thou, O Lord, the God of our fathers, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in

the heavens and in the earth is thine. Both riches and honour come of thee, and thou rulest over all; in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is this people, that we should be able to offer so willingly after this sort? for all things come of thee, yea, of thine own have we given thee. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. And now have I seen with joy thy people, that are present here, offer willingly unto thee.

THE BOOK OF NEHEMIAH

NEHEMIAH II, IV, VI

Now it came to pass, after that I was come to Jerusalem, that I arose in the night, I and some few men with me; and I went out by night and viewed the walls of the city, which were broken down, and the gates whereof were consumed with fire. Then I went on to the fountain gate and the king's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall; and I turned back, and entered by the valley gate, and so returned. And none knew whither I went, or what I did; neither told I any man what my God had put into my heart to do.

Then called I the people, and said unto them, Ye see the evil case that we are in, how the city lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall, that we be no more a reproach. And I told them of the hand of my God which was good upon me. And they said, Let us rise up and build. But some, when they heard that we purposed to build the wall, laughed us to scorn, and despised us, and said, What are these feeble people doing? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rub-

bish? Nevertheless we went all of us to the wall, every one unto his work; for the people had a mind to work.

Then I set in the lowest parts of the space behind the wall, in the open places, I set there the people after their families. And I said unto them, The work is great and large, and we are separated upon the wall, one far from another: in what place soever ye hear the sound of the trumpet, resort ye thither unto us. Likewise at the same time said I unto the people, Let every one with his servant lodge within the city, that in the night they may be a watch, and may labour in the day. And neither I, nor my brethren, nor my servants, nor the men that followed me, none of us put off our clothes. So we wrought in the work, from the rising of the morning till the stars appeared.

So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, that, when they that were round about us saw that the wall was builded, and that there was no breach left therein, they perceived that this work was wrought of God.

NEHEMIAH V

Now it came to pass, while we were building the wall of Jerusalem, that there arose a great cry of the people against their brethren, because of their burdensome exactions. For there were that said, We, our sons and our daughters, are many; yet have we nought to eat: let us get grain, that we may eat and live. Some also

there were that said, We are mortgaging our fields, and our vineyards, and our houses, because of the dearth. There were also that said, We have borrowed money for the king's tribute upon our fields and our vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we are bringing into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to help it; for other men have our fields and our vineyards.

And I was much grieved when I heard their cry and these words. Then I consulted with myself; and afterward I called a great assembly. And I said unto them, We after our ability have redeemed our brethren, that were sold unto the nations; and would ye even sell your brethren, and should they be sold unto us? Then held they their peace, and found never a word. Also I said, The thing that ye do is not good, seeing that he that oppresseth his brother reproacheth his Maker: ought ye not to walk in the fear of our God? Now restore to this people, even this day, their fields, their vineyards, their olive-yards, and their houses, also the money, and the grain, the new wine, and the oil, that ye exact from them. Then said they, We will restore them, and will require nothing of them; so will we do, even as thou sayest. Then I called the priests, and took an oath of them, that they would do according to this promise.

NEHEMIAH VIII

Then all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law. And he brought the book before the assembly of men and women, and all that could hear with understanding. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. And he opened the book in the sight of all the people, and read therein from early morning until midday; and the ears of all the people were attentive unto the book of the law. And he read in the book, in the law of God, distinctly; and he gave the sense, so that the people understood the reading.

And Ezra, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. (For all the people wept, when they heard the words of the law.) Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto the Lord: neither be ye grieved; for the joy of the Lord is your strength. And all the people went their way with gladness of heart, because they had understood the words that were declared unto them.

THE BOOK OF JOB

JOB I, II

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and turned away his heart from evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred cattle, and a very great household; so that this man was the greatest of all the men of the east.

Now it fell on a day when his sons and daughters were feasting in their eldest brother's house, that there came a messenger unto Job, and said, The oxen were plowing, and the cattle feeding; and the Sabeans fell upon them, and took them away: yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came another, and said, Fire is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made three bands, and made a raid upon the camels, and have taken them away, yea, and have slain the servants with the edge of the sword; and I only am escaped alone

to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were feasting in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his robe, and shaved his head, and fell down upon the ground, and worshipped; and he said, Naked came I into the world, and naked shall I return hence: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. And his wife said unto him, Dost thou still hold fast thine integrity? renounce God, and die! But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips, nor charge God foolishly.

JOB IV, V

Now a thing was secretly brought to me,
And mine ear received a whisper thereof.
In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.
Then a spirit passed before my face;
The hair of my flesh stood up.
It stood still, but I could not discern the appearance thereof;

A form was before mine eyes:
There was silence, and I heard a voice, saying,
Shall mortal man be more just than God?
Shall a man be more pure than his Maker?
Behold, he putteth no trust in his servants;
And his angels he chargeth with folly:
How much more them that dwell in houses of
clay,
Whose foundation is in the dust!
But as for me, I would bow before the Almighty,
And unto God would I commit my cause;
Who doeth great things and unsearchable,
Marvellous things without number:
Who setteth up on high those that are low,
And exalteth to safety those that mourn.
He disappointeth the devices of the crafty,
So that their hands cannot perform their enter-
prise.
They meet with darkness in the daytime,
And grope at noonday as in the night.
But the meek he saveth from the sword of their
mouth,
Even the needy from the hand of the mighty.
So the meek hath hope,
And iniquity stoppeth her mouth.

JOB V

Behold, happy is the man whom God correcteth:
Therefore despise not thou the chastening of the
Almighty.
For he maketh sore, and bindeth up;
He woundeth, and his hands make whole.
He will deliver thee in six troubles;

Yea, in seven there shall no evil touch thee.
In famine he shall redeem thee from death;
And in war from the power of the sword.
Thou shalt be hid from the scourge of the
tongue;
Neither shalt thou be afraid of destruction when
it cometh.
At destruction and dearth thou shalt laugh;
Neither shalt thou be afraid of the beasts of the
earth.
For thou shalt be in league with the stones of the
field;
And the beasts of the field shall be at peace with
thee.
And thou shalt know that thy tent is in peace;
And thou shalt visit thine habitation, and fail
not.
Thou shalt come to thy grave in a full age,
Even as a shock of grain cometh in in its season.
Lo this, we have searched it, so it is;
Hear it, and know thou it for thy good.

JOB IX, XI, XXIII

Then spake Job, and said:
Oh that I knew where I might find him!
That I might come even to his seat!
Behold, I go forward, but he is not there;
And backward, but I cannot perceive him;
On the left hand, when he doth work, but I cannot
behold him;
He hideth himself on the right hand, that I cannot
see him.
Lo, he goeth by me, and I see him not:
He passeth on also, but I perceive him not.

Then answered Zophar, and said unto Job:
Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?

It is as high as heaven; what canst thou do?
Deeper than the abyss; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.

And though thou say, I behold him not;
Yet are all thy ways before him.

If thou set thine heart aright,
And stretch out thine hands toward him;
If iniquity be in thine hand, put it far away,
And let not unrighteousness dwell in thy tents:
Surely then shalt thou lift up thy face without spot;

Yea, thou shalt be stedfast, and shalt not fear.
Then shall thy life be clearer than the noonday;
Though there be darkness, it shall be as the morning.

And because there is hope, thou shalt be secure;
Yea, thou shalt look about thee, and shalt take thy rest in safety;

Thou shalt lie down, and none shall make thee afraid.

JOB XIV, XVI, XIX

Psalms xvi, lxxi, lxxiii

If a man die, shall he live again?
Oh that thou wouldest appoint me a set time,
and remember me!

All the days of my warfare would I wait,
Till my release should come.

Thou wouldest call, and I would answer thee:
Thou wouldest have a desire to the work of thine
hands.

Even now, behold, my witness is in heaven,
And he that voucheth for me is on high.
For I know that my Redeemer liveth,
And at last he will stand up above the earth:
And after my skin, even this body, is destroyed,
Then without my flesh shall I see God;
Whom I, even I, shall see for myself,
And mine eyes shall behold, and not as a stran-
ger.

Therefore my heart is glad, and my glory re-
joiceth:

My flesh also shall dwell in hope.
For thou wilt not leave my soul in the grave;
Neither wilt thou suffer thy beloved one to see
corruption.

Thou, who hast shewed me many and sore trou-
bles,

Wilt quicken me again,
And wilt bring me up from the depths of the
earth.

Thou wilt increase my greatness,
And comfort me on every side.
Thou wilt guide me with thy counsel,
And afterward receive me with glory.

JOB XX, XXI

Then spake Job, and said:
Wherefore do the wicked live,
Become old, yea, wax mighty in power?

Their children also are established in their sight,
And their offspring before their eyes.
Their houses are safe from fear,
Neither is the rod of God upon them.
They spend their days in prosperity,
And go to their graves in peace.
Nevertheless they said unto God, Depart from
us;
For we desire not the knowledge of thy ways.
What is the Almighty, that we should serve him?
And what profit should we have, if we pray un-
to him?

Then answered Zophar, and said:
Knowest thou not this of old time,
Since man was placed upon earth,
That the triumphing of the wicked is short,
And the joy of the ungodly but for a moment?
Though his height mount up to the heavens,
And his head reach unto the clouds;
Yet shall his pride pass away as vapour,
And flee away as a vision of the night.
At the last his children shall beg favour of the
righteous,
And unto their hands shall his goods be re-
stored.
Though wickedness be sweet in his mouth,
Though he hide it under his tongue,
Though he spare it, and will not let it go,
But keep it still within his mouth;
Yet shall it be turned to poison within him,
And become even as the gall of asps.
If he have swallowed down riches,

So also shall he vomit them up again.
Because he knew no quietness within him,
He shall not save aught of that wherein he delighteth.
There was nothing left that he devoured not;
Therefore his prosperity shall not endure.
In the fulness of his sufficiency he shall be in straits:
The hand of every one that is in misery shall come upon him.
The heavens shall reveal his iniquity,
And the earth shall rise up against him.
Even this is the portion of a wicked man,
And the heritage appointed unto him by God.

JOB XXII

Then answered Eliphaz, and said:
Is not God in the height of heaven?
And behold the vault of the stars, how high it is!
And thou sayest, What doth God know?
Can he judge through the thick darkness?
Wilt thou keep the old way
Which wicked men have ever trodden?
Who said unto God, Depart from us;
And, What can the Almighty do unto us?

Acquaint now thyself with him, and be at peace:
Thereby good shall come unto thee.
Receive, I pray thee, instruction from his mouth,
And lay up his words in thine heart.
If thou return to the Almighty, thou shalt be built up,

If thou put away unrighteousness far from thee.
And lay thou thy treasure in the dust,
And the gold of Ophir among the stones of the
 brooks;
And the Almighty shall be thy treasure,
More than precious silver unto thee.
For then shalt thou delight thyself in the Al-
 mighty,
And shalt lift up thy face unto God.
Thou shalt make thy prayer unto him, and he
 will hear thee;
And thou shalt pay thy vows.
Thou shalt also decree a thing, and it shall be
 established unto thee;
And light shall shine upon thy ways.
Acquaint now thyself with him, and be at peace.

JOB XXIV, XXXIV, XXXV, XXXVII

Then spake Job, and said:
Why are not judgment-times appointed by the
 Almighty?
And why do not they that know him behold his
 judgments?
For there are that remove the landmarks;
They violently take away flocks, and pasture
 them.
They drive away the cattle of the fatherless;
They take the widow's ox for a pledge.
They turn the needy out of the way:
The poor of the earth all hide themselves.
All the night they lie naked without clothing,
And have no covering in the cold.

They are drenched with the rains of the mountains,
And for want of shelter hide in the clefts of the rocks.
There are that pluck the fatherless from the breast,
And take in pledge the little that the poor hath.
These are of them that rebel against the light;
They know not the ways thereof,
Nor abide in the paths thereof.
The murderer riseth with the light;
He killeth the poor and needy.
From out of the populous city men groan,
And the soul of the wounded crieth out:
Yet God regardeth not!

Then answered Elihu, and said:
Far be it from God, that he should do wickedness,
And from the Almighty, that he should commit iniquity!
For the work of a man shall he render unto him,
And cause every one to find according to his ways.
For his eyes follow all the ways of man,
And he beholdeth all his goings.
There is no darkness nor thick gloom,
Where the workers of iniquity may hide themselves.
Yea, of a surety, God will not do wickedly,
Neither will the Almighty pervert justice.
How could one that hateth justice order the world?

But shall the government of God be according
to thy mind?
Shall his recompense be as thou wilt, that thou
dost refuse it?
Is it meet to say, My righteousness is more than
God's?
Look unto the heavens, and see;
And behold the skies which are higher than thou.
But now, because God doeth not according to thy
mind,
Sayest thou, He careth nothing for transgres-
sion?
And now, because God doth not visit in his an-
ger,
Shalt thou say, He regardeth not arrogance?
He is excellent in power and in majesty:
And to justice and plenteous righteousness he
doeth no violence.
Men do therefore trust in him:
But he regardeth not any that are wise in their
own eyes.

JOB XXVIII

Surely there is a vein for silver,
And a place for gold which they refine.
Iron is taken out of the ground,
And copper is molten out of the stone.
Man setteth an end to darkness,
And searcheth out, to the furthest bound,
The stones that lie hid in darkness and the shad-
ow of death.
Far from the abode of man he breaketh open a
shaft,

Whither they lower themselves, and swing to and fro,

In a region forgotten of every foot.

As for the earth, out of it cometh bread;

And underneath it is turned up as it were by fire.

The stones thereof are the place of sapphires,
And it hath dust of gold.

That path no bird of prey knoweth,

Neither hath the falcon's eye beheld it:

The proud beasts have not trodden it,

Nor hath the fierce lion passed thereby.

So man putteth forth his hand upon the flinty rock;

He overturneth the mountains by the roots.

He cutteth out channels among the rocks;

And his eye seeth every precious thing.

He bindeth the streams that they overflow not;

And the thing that is hid bringeth he forth to light.

But wisdom, where shall that be found?

And where is the place of understanding?

Man knoweth not the price thereof;

Neither is it found in the land of the living.

The deep saith, It is not in me;

And the sea saith, It is not with me.

Destruction and Death say,

We have heard but the whisper thereof with our ears.

It cannot be gotten for gold,

Neither shall silver be weighed for the price thereof.

It cannot be valued with the gold of Ophir,
With the precious onyx or the sapphire.
Gold and crystal cannot equal it,
Neither shall it be exchanged for jewels of fine
gold.

No mention shall be made of corals or of pearls:
Yea, the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.

Whence then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the birds of the heavens.
God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven.
When he made a weight for the wind,
And meted out the waters by measure;
When he made a decree for the rain,
And a way for the lightning of the thunder;
Then did he see it, and declare it;
He established it, yea, and searched it out.
And unto man he said:
Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding.

JOB XXIII, XXIX, XXXI

When the ear heard me, then it blessed me;
And when the eye saw me, it gave witness unto
me:
Because I delivered the poor that cried,

The fatherless also, and him that had none to help.

The blessing of him that was ready to perish came upon me;

And I caused the widow's heart to sing for joy.

I put on righteousness, and it clothed me:

Justice was to me as a robe and a diadem.

I was eyes to the blind,

And feet was I to the lame.

I was a father to the needy:

And the cause of him that I knew not I searched out.

The unrighteous I reprov'd,

And plucked the prey out of his hand.

Unto me men gave ear, and waited,

And kept silence for my counsel:

They waited for me as for the rain,

Yea, as for the latter rain;

And my speech distilled upon them.

I smiled on them, when they had no confidence;

And the light of my countenance upheld many.

I chose out their way, and sat among them,

As one that comforteth them that mourn.

Doth not God behold my ways,

And number all my steps?

Surely he knoweth the way that I take!

When he hath tried me, I shall come forth as gold.

JOB XXIII, XXXI

Then spake Job and said:

If I have walked with vanity,

And my foot hath hasted to deceit

(Let me be weighed in an even balance,
That God may know mine integrity);
If my step hath turned out of the way,
And mine heart walked after mine eyes,
And if any spot hath cleaved to mine hands:
Then let me sow, and let another eat;
Yea, let the produce of my field be rooted up!

If I have despised the cause of my man-servant
or of my maid-servant,
When they contended with me;
What then shall I do when God calleth to account?
And when he visiteth, what shall I answer him?
Did not he that created me make him also?
And did not the selfsame fashion us both?

If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail,
Or have eaten my morsel alone,
And the fatherless hath not eaten thereof;
If I have seen any perishing for want of clothing,
Or that the needy had no covering;
If his heart hath not blessed me,
And if he hath not been warmed with the fleece
of my sheep;
If I have lifted up mine hand against the fatherless,
Because I saw my help in the gate:
Then let my shoulder fall from the shoulder-blade,
And mine arm be broken from the bone!

If I have made gold my hope,
And have said to the fine gold, Thou art my
confidence;

If I have rejoiced because my wealth was great,
And because mine hand had gotten much:
This also were an iniquity to be punished;
For I should have denied the God that is above!

If I have rejoiced at the destruction of him that
hated me,

Or lifted up myself when evil found him
(Yea, I have not suffered my mouth to sin
By asking his life with a curse);
If the men of my tent have not said,
Who can find one that hath not been filled with
his meat?

(The sojourner hath not lodged in the street;
But I have opened my doors to the traveller);
If like Adam I have covered my transgressions,
By hiding mine iniquity in my bosom,
Because I feared the great multitude,
And the contempt of families terrified me,
So that I kept silence, and went not out of the
door;

If my land crieth out against me,
And the furrows thereof weep together;
If I have eaten the fruits thereof without money,
Or have caused the owners thereof to lose their
life:

Let thistles grow instead of wheat,
And cockle instead of barley!

Doth not God behold my ways,
And number all my steps?

My foot hath held fast to his steps;
His way have I kept, and turned not aside.
I have not gone back from the commandment of
his lips;
I have treasured up the words of his mouth more
than my daily food.
Surely he knoweth the way that I take!
When he hath tried me, I shall come forth as
gold.

JOB XXXIII, XXXIV

Why dost thou strive against God,
Saying, He giveth not account of any of his
matters?
For there is a spirit in man,
And the inspiration of the Almighty giveth them
understanding.
For God speaketh once,
Yea twice, though man regard it not.
In a dream, in a vision of the night,
When deep sleep falleth upon men,
In slumberings upon the bed;
Then God openeth the ears of men,
And sealeth their instruction,
That he may withdraw man from his evil pur-
pose,
And remove pride far from him.
If then there be with him an interpreter,
To shew unto man what is right for him;
Then is God gracious unto him, and saith,
Deliver him from the path of evil;
For I have found a ransom.
Then shall his flesh be fresher than a child's;

Yea, he returneth to the days of his youth.
He prayeth also unto God, and is accepted;
So that he beholdeth his face with joy:
And he restoreth unto man his righteousness.
He rejoiceth before men, and saith,
I have borne chastisement, I will offend no more:
That which I see not teach thou me:
I have sinned, and perverted that which was
right,
And it profited me not:
But now hath he redeemed my soul,
And my life shall behold the light.
Lo, all these things doth God work,
Twice, yea thrice, with a man,
To bring back his soul from the way of evil,
That he may be enlightened with the light of
life.

JOB XXXVIII, XL, XLII

Then the Lord answered Job out of the
whirlwind, and said:

Who is this that darkeneth counsel
By words without knowledge?
Gird up thy loins like a man;
For I will demand of thee, and declare thou
unto me.

Where wast thou when I laid the foundations
of the earth?
Declare, if thou hast understanding.
Who determined the measures thereof, if thou
knowest?
Or who stretched the line upon it?

Whereupon were the foundations thereof
fastened?

Or who laid the corner stone thereof,
When the morning stars sang together,
And all the sons of God shouted for joy?

Or who shut up the sea with doors,
When it brake forth, as if newly born;
When I made clouds the garment thereof,
And thick darkness a swaddling-band for it,
And marked out for it my bound,
And set bars and doors,
And said, Hitherto shalt thou come, but no
further;
And here shall thy proud waves be stayed?

Hast thou commanded the morning since thy
days began,
And caused the dayspring to know its place?
Hast thou entered into the springs of the sea?
Or hast thou walked in the recesses of the deep?
Have the portals of the grave been revealed
unto thee?
Or hast thou seen the gates of the shadow of
death?
Hast thou comprehended the earth in its
breadth?
Declare, if thou knowest it all!

Where is the way to the dwelling place of
light?
And as for darkness, where is the place there-
of,

That thou shouldest take it to the bound thereof,

And that thou shouldest discern the paths to the house thereof?

Doubtless thou knowest, for thou wast then born,
And the number of thy days is great!

Canst thou bind the clusters of the Pleiades,
Or loose the bands of Orion?

Canst thou lead forth the signs of the Zodiac
in their season?

Or canst thou guide the Bear with her train?

Knowest thou the ordinances of the heavens?

Canst thou establish the dominion thereof in the
earth?

Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?

Canst thou send forth lightnings, that they
may go,

And say unto thee, Here we are?

Who put wisdom in the inward parts?

Or who hath given understanding to the mind?

Gird up now thy loins like a man,

And declare unto me all these things.

Wilt thou even annul my judgment?

Wilt thou condemn me, that thou mayest be
justified?

Deck thyself now with excellency and dignity;

And array thyself with honour and majesty.

Pour forth the overflowings of thine anger;

And look upon every one that is proud, and
abase him.

Look on every one that is haughty, and bring
him low.

Then will I also confess of thee,
That thine own right hand can save thee!

Then Job answered the Lord, and said:
I know that thou canst do all things,
And that no purpose of thine can be restrained.
Therefore have I uttered that which I understood not,
Things too wonderful for me, which I knew not.
I had heard of thee by the hearing of the ear;
But now mine eye seeth thee:
Wherefore I humble myself,
And repent in dust and ashes.

And it was so, after these things, that the Lord said to Eliphaz the Temanite, My heart is sore displeased with thee, and with thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath. Now therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job, he shall pray for you: for him will I accept, lest I deal with you after your folly: for ye have not spoken of me the thing that is right, as my servant Job hath. And the Lord turned the captivity of Job, when he prayed for his friends; and he blessed the latter end of Job more than his beginning.

THE PSALMS

PSALM I

Blessed is the man
That walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful:
But his delight is in the law of the Lord;
And in his law doth he meditate day and night.
He shall be like a tree planted by the rivers
of water,
That bringeth forth its fruit in its season;
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.
The ungodly are not so:
But are like the chaff which the wind driveth
away.
Therefore the ungodly shall not stand in the
judgment,
Nor sinners in the congregation of the
righteous.
For the Lord knoweth the way of the righteous;
But the way of the ungodly shall perish.

PSALMS III, IV

Many there be that say of my soul,
There is no help for him in God.
But thou, O Lord, art a shield about me;
My glory, and the lifter up of my head.
I cry unto the Lord with my voice,

And he answereth me out of his holy hill.
I laid me down and slept;
I awaked; for the Lord sustained me.

Many there be that say,
Who will shew us any good?
Lord, lift thou up the light of thy countenance
upon us.
Thou hast put gladness in my heart,
More than they have when their grain and their
new wine are increased.
In peace will I both lay me down and sleep;
For thou, Lord, alone makest me dwell in safety.

Stand in awe, and sin not:
Commune with thine own heart upon thy bed,
and be still.
Offer the sacrifices of righteousness,
And put thy trust in the Lord.

PSALM V

Give ear to my words, O Lord,
Consider my meditation.
Hearken unto the voice of my cry, my King,
and my God:
For unto thee do I pray.
My voice shalt thou hear in the morning, O
Lord;
In the morning will I direct my prayer unto
thee, and will look up.
For thou, O Lord, hast no pleasure in wicked-
ness:
Neither shall evil dwell with thee.

But as for me, I will come into thy house in the
multitude of thy mercy:
And in thy fear will I worship toward thy holy
temple.

PSALM VIII

O Lord our God,
How excellent is thy name in all the earth,
Who hast set thy glory upon the heavens!
When I consider thy heavens, the work of thy
fingers,
The moon and the stars, which thou hast
ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than
the angels,
And crownest him with glory and honour.
Thou makest him to have dominion over the
works of thy hands;
Thou hast put all things under his feet:
All sheep and oxen,
Yea, and the beasts of the field,
The birds of the heavens, and the fish of the sea,
Whatsoever passeth through the paths of the
seas.

O Lord our God,
How excellent is thy name in all the earth!

PSALM XV

Lord, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh right-
eousness,

And speaketh the truth in his heart;
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbour:

In whose eyes a vile person is contemned,
But who honoureth them that fear the Lord;
He that sweareth to his own hurt, and changeth not;

He that putteth not out his money to usury,
Nor taketh reward against the innocent.
He that doeth these things shall never be moved.
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.

PSALM XVI

I will bless the Lord, who hath given me counsel;
Yea, my heart instructeth me in the night seasons.

I have set the Lord always before me:
Because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth:

My flesh also shall rest in hope.
For thou wilt not leave my soul in the grave;
Neither wilt thou suffer thy beloved one to see corruption.

Thou wilt shew me the path of life:
In thy presence is fulness of joy;
At thy right hand there are pleasures for evermore.

PSALM XVII

Attend unto my cry, O Lord,
Give ear unto my prayer, that goeth not out of
false lips.

Let my sentence come forth from thy presence;
Let thine eyes see what is right.

Prove my heart; visit me in the night;

Try me, my thoughts shall not vary from my
speech.

Hold up my steps in thy paths,
That my feet slip not.

I call upon thee, for thou wilt hear me, O God:

Incline thine ear unto me, and hear my words.

Shew thy marvelous lovingkindness,

O thou that savest by thy right hand them that
take refuge in thee.

Keep me as the apple of the eye;

Hide me under the shadow of thy wings.

As for me, I shall behold thy face in righteous-
ness;

I shall be satisfied, when I awake, with thy like-
ness.

PSALM XVIII

The Lord is my rock, and my fortress, and my
deliverer;

My God, my rock, in whom I will take refuge.

I will call upon the Lord, who is worthy to be
praised:

So shall I be saved from mine enemies.

The cords of death compassed me,

And the floods of ungodliness made me afraid.

In my distress I called upon the Lord,

And cried unto my God:
He heard my voice out of his temple,
And my cry came before him into his ears.
He sent from on high, he took me;
He drew me out of many waters.
He brought me forth also into a large place;
He delivered me, because he delighted in me.
For all his ordinances were before me,
And I put not away his statutes from me.
Therefore hath the Lord recompensed me according to my righteousness,
According to the cleanness of my hands in his sight.
With the merciful thou wilt shew thyself merciful;
With the upright man thou wilt shew thyself upright;
With the pure thou wilt shew thyself pure;
And with the froward thou wilt shew thyself froward.
For thou wilt light my lamp:
Yea, the Lord my God will lighten my darkness.

As for God, his way is perfect:
The word of the Lord is tried;
He is a shield unto all them that take refuge in him.
For who is God, save the Lord?
And who is a rock, besides our God?
It is God that girdeth me with strength,
And maketh my way perfect.
Thou hast also given me the shield of thy salvation;

Thy right hand hath holden me up,
And thy gentleness hath made me great.
The Lord liveth; and blessed be my rock;
And let the God of my salvation be exalted.

PSALM XIX

The heavens declare the glory of God;
And the firmament sheweth his handiwork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language;
Their voice is not heard.
Their line is gone out through all the earth,
And their words to the ends of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his
chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.
The law of the Lord is perfect, restoring the
soul:
The testimony of the Lord is sure, making wise
the simple.
The precepts of the Lord are right, rejoicing
the heart:
The commandment of the Lord is pure, enlight-
ening the eyes.
The fear of the Lord is clean, enduring for
ever:
The judgments of the Lord are true, and right-
eous altogether.

More to be desired are they than gold, yea, than
much fine gold;

Sweeter also than honey and the droppings of
the honeycomb.

Moreover by them is thy servant warned:

In keeping them there is great reward.

Who can discern his errors?

Cleanse thou me from secret faults.

Keep back thy servant also from presumptuous
sins;

Let them not have dominion over me:

Then shall I be upright,

And I shall be innocent from great transgression.

Let the words of my mouth and the meditation
of my heart

Be acceptable in thy sight,

O Lord, my strength, and my redeemer.

PSALM XXIII

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures;

He leadeth me beside still waters.

He restoreth my soul:

He leadeth me in the paths of righteousness for
his name's sake.

Yea, though I walk through the valley of the
shadow of death,

I will fear no evil; for thou art with me;

Thy rod and thy staff, they comfort me.

Thou anointest my head with oil;

My cup runneth over.

Surely goodness and mercy shall follow me all
the days of my life;
And I shall dwell in the house of the Lord for
ever.

PSALM XXIV

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek him,
That seek thy face, O Jacob.

Lift up your heads, O ye gates!
And be ye lifted up, ye everlasting doors!
And the King of glory will come in.
Who is the King of glory?
The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates!
Yea, lift them up, ye everlasting doors!
And the King of glory will come in.
Who is this King of glory?
The Lord of hosts,
He is the King of glory.

PSALM XXVII

The Lord is my light and my salvation;
Whom shall I fear?
The Lord is the strength of my life;
Of whom shall I be afraid?
Though an host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.

One thing have I desired of the Lord, that will
I seek after;
That I may dwell in the house of the Lord all
the days of my life,
To behold the beauty of the Lord,
And to inquire in his temple.
For in the day of trouble he shall hide me in
his pavilion:
In the secret of his tabernacle shall he hide me.
And I will offer in his tabernacle sacrifices of
joy;
I will sing, yea, I will sing praises unto the
Lord.

PSALM XXX

Sing unto the Lord, O ye saints of his,
And give thanks at the remembrance of his holiness.
For his anger is but for a moment;
His favour is for life:
Weeping may tarry for the night,
But joy cometh in the morning.

As for me, I said in my prosperity,
I shall never be moved.
Then when thou didst hide thy face,
I was troubled.
I cried to thee, O Lord;
And unto the Lord I made supplication.
So hast thou turned for me my mourning into
dancing;
Thou hast put off my sackcloth, and girded me
with gladness;
To the end that I may sing praise to thee, and
may not be silent.
O Lord my God, I will give thanks unto thee
for ever.

PSALM XXXII

Blessed is he whose transgression is forgiven,
Whose sin is covered.
Blessed is the man unto whom the Lord imputeth
not iniquity,
And in whose spirit there is no guile.
I acknowledged my sin unto thee,
And mine iniquity did I not hide:
I said, I will confess my transgressions unto the
Lord;
And thou forgavest the iniquity of my sin.
Therefore let every one that is godly pray unto
thee
In a time when thou mayest be found:
Surely in the floods of great waters they shall
not come nigh unto him.
Thou art my hiding place; thou wilt preserve
me from trouble;

With songs of deliverance wilt thou compass me
about, saying,
I will instruct thee and teach thee in the way
which thou shalt go:
I will guide thee with mine eye.
Many sorrows shall be to the wicked;
But he that trusteth in the Lord, mercy shall
compass him about.
Be glad in the Lord, and rejoice, ye righteous;
Yea, shout for joy, all ye that are upright in
heart.

PSALM XXXIII

Rejoice in the Lord, O ye righteous:
Praise is comely for the upright.
Give thanks unto the Lord with the harp:
Sing praises unto him with the psaltery of ten
strings.
Sing unto him a new song;
Play skilfully with a loud noise.

For the word of the Lord is right;
And all his work is done in faithfulness.
He loveth righteousness and justice:
The earth is full of the lovingkindness of the
Lord.
By the word of the Lord were the heavens made,
And all the host of them by the breath of his
mouth.
He gathereth the waters of the sea together as a
heap:
He layeth up the deeps in storehouses.
Let all the earth fear the Lord:

Let all the inhabitants of the world stand in awe
of him.

For he spake, and it was done ;
He commanded, and it stood fast.
The counsel of the Lord standeth fast for ever,
The thoughts of his heart to all generations.

Blessed is the nation whose God is the Lord,
The people whom he hath chosen for his own
inheritance.

The Lord looketh down from heaven ;
He beholdeth all the sons of men ;
From the place of his habitation he looketh forth
Upon all the inhabitants of the earth,
Even he that fashioneth the hearts of them all,
That considereth all their works.
There is no king saved by the multitude of an
host :

A mighty man is not delivered by great strength.
A horse is a vain thing for safety ;
Neither doth he deliver any by his great power.
Behold, the eye of the Lord is upon them that
fear him,

Upon them that hope in his lovingkindness ;
To deliver their soul from death,
And to keep them alive in famine.

Our soul hath waited for the Lord :
He is our help and our shield.
Yea, our heart shall rejoice in him,
Because we have trusted in his holy name.
Let thy lovingkindness, O Lord, be upon us,
According as we have hoped in thee.

PSALM XXXIV

I will bless the Lord at all times:
His praise shall continually be in my mouth.
My soul shall make her boast in the Lord:
The meek shall hear thereof, and be glad.
Oh magnify the Lord with me,
And let us exalt his name together.

I sought the Lord, and he answered me,
And delivered me from all my fears.
They looked unto him, and were radiant;
And their faces shall never be confounded.
This poor man cried, and the Lord heard him,
And saved him out of all his troubles.
The angel of the Lord encampeth round about
 them that fear him,
And delivereth them.
Oh taste and see that the Lord is good:
Blessed is the man that taketh refuge in him.
Oh fear the Lord, ye his saints;
For there is no want to them that fear him.
The young lions do lack, and suffer hunger;
But they that seek the Lord shall not want any
 good thing.

Come, ye children, hearken unto me:
I will teach you the fear of the Lord.
What man is he that desireth life,
And loveth many days, that he may see good?
Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;

Seek peace, and pursue it.
For the Lord is nigh unto them that are of a
broken heart,
And saveth such as are of a contrite spirit.
Many are the afflictions of the righteous;
But the Lord delivereth him out of them all.

PSALM XXXVI

Thy lovingkindness, O Lord, reacheth to the
heavens;
Thy faithfulness even unto the skies.
Thy righteousness is like the great mountains;
Thy judgments are a great deep:
O Lord, thou preservest man and beast.
How precious is thy lovingkindness, O God!
Therefore the children of men take refuge
Under the shadow of thy wings.
They shall be abundantly satisfied with thy
goodness;
And thou shalt make them drink of the river of
thy pleasures.
For with thee is the fountain of life:
In thy light shall we see light.
Oh continue thy lovingkindness unto them that
know thee,
And thy righteousness to the upright in heart.

PSALM XXXVII

Fret not thyself because of evil-doers,
Neither be thou envious against them that work
unrighteousness.
Trust in the Lord, and do good;

So shalt thou dwell in the land, and feed on his
faithfulness.

Delight thyself also in the Lord ;

And he shall give thee the desires of thine heart.

Commit thy way unto the Lord ;

Trust also in him, and he shall bring it to pass.

And he shall make thy righteousness to go forth
as the light,

And thy justice as the noonday.

Rest in the Lord, and wait patiently for him.

Fret not thyself because of him who prospereth
in his way,

Because of the man who bringeth wicked de-
vices to pass.

Cease from anger, and forsake wrath :

Fret not thyself, it tendeth only to evil-doing ;

But the meek shall delight themselves in the
abundance of peace.

Better is the little that the righteous hath

Than the abundance of many wicked.

The Lord knoweth the days of the perfect ;

And their inheritance shall be for ever.

They shall not be put to shame in the time of
evil ;

And in the days of famine they shall be satisfied.

The steps of a good man are ordered by the
Lord ;

And he delighteth in his way.

Though he fall, he shall not be utterly cast
down ;

For the Lord upholdeth him with his hand.

All the day long he dealeth graciously,

And his house is blessed.

Depart from evil, and do good;
So shalt thou dwell for evermore.
For the Lord loveth justice,
And forsaketh not his saints;
They are preserved for ever.
The mouth of the righteous speaketh wisdom,
And his tongue uttereth justice.
The law of his God is in his heart;
None of his steps shall slide.
Mark the perfect man, and behold the upright;
For the end of that man is peace.

PSALMS XXXIX, LXXIII

I said, I will take heed to my ways,
That I sin not with my tongue:
I will keep my mouth with a bridle,
While the wicked is before me.
I was dumb with silence, I held my peace, even
from good;
And my sorrow was stirred.
My heart was hot within me;
While I was musing the fire burned;
Then spake I with my tongue, and said:
Lord, make me to know mine end,
And the measure of my days, what it is;
Let me know how frail I am.
Behold, thou hast made my days as an hand-
breadth;
And mine age is as nothing before thee:
Verily every man at his best estate is but a
breath.
Surely every man walketh as a shadow;
They are disquieted in vain:

He heapeth up riches, and knoweth not who shall
gather them.

And now, Lord, what wait I for?

All my hope is in thee.

Whom have I in heaven but thee?

And upon earth there is none that I desire be-
sides thee.

My flesh and my heart faileth;

But God is the strength of my heart and my
portion for ever.

PSALM XL

I waited patiently for the Lord;

And he inclined unto me, and heard my cry.

He brought me up also out of an horrible pit,
out of the miry clay;

And he hath set my feet upon a rock, and es-
tablished my goings.

And he hath put a new song in my mouth, even
praise unto our God:

Many shall see it, and fear,

And shall trust in the Lord.

Blessed is the man that maketh the Lord his
trust,

And regardeth not the proud, nor such as turn
aside to lies.

Many, O Lord my God, are the wonderful works
which thou hast done,

And thy thoughts which are to us-ward:

They cannot be set in order unto thee;

If I would declare and speak of them,

They are more than can be numbered.

Sacrifice and offering thou hast no delight in;

Mine ears hast thou opened:
Burnt-offering and sin-offering thou hast not
required.

Then said I, Lo, I am come;
In the roll of the book it is written of me:
I delight to do thy will, O my God;
Yea, thy law is within my heart.
I have proclaimed glad tidings of righteousness
in the great assembly;
Lo, I will not refrain my lips,
O Lord, thou knowest.
I have not hid thy righteousness within my
heart;
I have declared thy faithfulness and thy salva-
tion;
I have not concealed thy lovingkindness and
thy truth from the great assembly.

Withhold not thy tender mercies from me, O
Lord;
Let thy lovingkindness and thy truth continually
preserve me.
Let all those that seek thee rejoice and be glad
in thee:
Yea, let such as love thy salvation say con-
tinually,
The Lord be magnified.

PSALMS XLII, XLIII

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?

My tears have been my meat day and night,
While they continually say unto me, Where is
thy God?

These things I remember, and pour out my soul
within me:

How I was wont to go with the throng, and led
them to the house of God,

With the voice of joy and praise, a multitude
keeping holyday.

Why art thou cast down, O my soul?

And why art thou disquieted within me?

Hope thou in God: for I shall yet praise him

For the help of his countenance.

O my God, my soul is cast down within me!

Therefore do I remember thee from the land of
the Jordan,

And the Hermons, from the hill Mizar.

Deep calleth unto deep at the noise of thy water-
falls:

All thy waves and thy billows are gone over me.

Yet will the Lord command his lovingkindness
in the daytime;

And in the night his song shall be with me,

Even a prayer unto the God of my life.

I will say unto God my rock, Why hast thou
forgotten me?

Why go I mourning because of the oppression
of the enemy?

As with a sword in my bones, mine adversaries
reproach me,

While they continually say unto me, Where is
thy God?

*Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the help of my countenance, and my God.*

Judge me, O God, and plead my cause against
an ungodly nation:
Oh deliver me from the deceitful and unjust
man.
For thou art the God of my strength: why hast
thou cast me off?
Why go I mourning because of the oppression
of the enemy?
Oh send out thy light and thy truth! let them
lead me;
Let them bring me unto thy holy hill,
And to thy tabernacles.
Then will I go unto the altar of God,
Unto God my exceeding joy;
And upon the harp will I praise thee, O God,
my God.

*Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the help of my countenance, and my God.*

PSALMS XLIV, LXXVIII, CV

We have heard with our ears, O God,
Our fathers have told us,
What work thou didst in their days,
Even in the days of old:
When they were but few in number,
Yea, very few, and pilgrims in the land.

And they went about from nation to nation,
From one kingdom to another people.
He suffered no man to do them harm;
Yea, he reproved kings for their sakes,
Saying, Touch not mine anointed ones,
And do my chosen ones no harm.
And he increased his people greatly,
And strengthened them on every side,
Because they trusted in him.
For they gat not the land in their possession
by their own sword,
Neither did their own arm save them;
But thy right hand, O God, and thine arm, did
save them,
And the light of thy countenance did guide
them.
And he brought forth his people with joy,
And his chosen with singing;
Because they kept his statutes,
And observed his laws.

And he established this a testimony,
And appointed it a law,
Which he commanded our fathers,
That they should make them known to their
children;
That the generation to come might know them,
Even the children that should be born;
Who should arise and tell them to their children,
That they might set their hope on God,
And not forget his works,
But that they might keep his statutes,
And observe his laws for ever.

PSALM XLVI

God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth be
removed,
And though the mountains be shaken into the
midst of the seas;
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling
thereof.

There is a river, the streams whereof make glad
the city of God,
The holy place of the tabernacles of the Most
High.
God is in the midst of her; she shall not be
moved:
God will help her, and that right early.
The Lord of hosts is with us;
The eternal God is our refuge.

Come, behold the works of the Lord,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the
earth;
He breaketh the bow, and cutteth the spear in
sunder;
He burneth the chariots in the fire.
Be still, and know that I am God:
I will be exalted among the nations, I will be
exalted in the earth.
The Lord of hosts is with us;
The eternal God is our refuge.

PSALM XLVIII

Great is the Lord, and greatly to be praised
In the city of our God, in the mountain of his
holiness.

Beautiful for situation, the joy of the whole
earth,

Is mount Zion, on the sides of the north,
The city of the great King.

God is known in her palaces for a refuge.

As we have heard, so have we seen

In the city of the Lord of hosts, in the city of
our God:

God will establish it for ever.

We have thought on thy lovingkindness, O God,
In the midst of thy temple.

As is thy name, O God,

So is thy praise unto the ends of the earth: .

Thy right hand is full of righteousness.

Let mount Zion rejoice,

Let the daughters of Judah be glad,

Because of thy judgments.

Walk about Zion, and go round about her;

Tell the towers thereof;

Mark ye well her bulwarks;

Consider her palaces:

That ye may tell it to the generation to come.

For this God is our God for ever and ever:

He will be our guide even unto death.

PSALM L

The Mighty One, even the Lord, hath spoken,
And called the earth from the rising of the sun
unto the going down thereof.

Hear, O my people, and I will speak;
Hearken, and I will testify unto you:
I am God, even thy God.
I will take no bullock out of thine house,
Nor goats out of thy folds.
For every beast of the forest is mine,
And the cattle upon a thousand hills.
I know all the birds of the mountains;
And the wild beasts of the field are mine.
If I were hungry, I would not tell thee;
For the world is mine, and the fulness thereof.
Offer unto God the sacrifice of thanksgiving;
And fulfil thy vows unto the Most High;
And call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me.
For whoso offereth the sacrifice of thanksgiving
glorifieth me;
And to him that ordereth his way aright
Will I shew the salvation of God.

PSALM LI

Have mercy upon me, O God, according to thy
lovingkindness:
According to the multitude of thy tender mercies
blot out my transgressions.
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I know my transgressions;
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done that which is evil in thy sight.
Behold, thou desirest truth in the inward parts;
And in the hidden part thou wilt make me to
know wisdom.

Purify me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness,
That my heart, which is cast down, may rejoice.

Hide thy face from my sins,
And blot out all mine iniquities.

Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy Spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with a willing spirit.

Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.
Deliver me from mine iniquity, O God, thou
God of my salvation;
And my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips;
And my mouth shall shew forth thy praise.
For thou delightest not in sacrifice; else would
I give it:

Thou hast no pleasure in burnt-offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt
not despise.

PSALM LXIII

O God, thou art my God; with all my heart will
I seek thee:
My soul thirsteth for thee, my flesh longeth for
thee,

In a dry and thirsty land, where no water is.
So have I looked upon thee in the sanctuary,
To see thy power and thy glory.
Because thy lovingkindness is better than life,
My lips shall praise thee.
So will I bless thee as long as I live:
I will lift up my hands in thy name.
My soul shall be satisfied as with marrow and
fatness;
And my mouth shall praise thee with joyful
lips;
When I remember thee upon my bed,
And meditate on thee in the night watches.
For thou hast been my help,
And in the shadow of thy wings will I rejoice.

PSALM LXV

Praise waiteth for thee, O God, in Zion;
And unto thee shall the vow be performed.
O thou that hearest prayer,
Unto thee shall all flesh come.
Blessed is the man whom thou choosest,
And causest to approach unto thee,
That he may dwell in thy courts:
We shall be satisfied with the goodness of thy
house,
Even thine holy temple.

PSALM LXV

By glorious things dost thou answer us,
O God of our salvation;
Thou that art the confidence of all the ends of
the earth,

And of them that are afar off upon the sea;
Thou makest the outgoings of the morning and
evening to rejoice.
Thou visitest the earth, and waterest it,
Thou greatly enrichest it;
Thou providest grain, when thou hast so prepared the earth.
Thou waterest its furrows abundantly;
Thou settlest the ridges thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness;
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered over with grain;
They shout for joy, they also sing.
The earth is full of thy lovingkindness.

PSALM LXVII

God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
Oh let the nations be glad and sing for joy;
For thou shalt judge the peoples righteously,
And govern the nations upon earth.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
The earth hath yielded its increase;

And God, even our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear him.

PSALMS XLV, LXXII

My heart overfloweth with a goodly matter;
I speak the things which I have written concern-
ing the king.

Give unto the king thy judgments, O God,
And thy righteousness unto the king's son.
He shall judge thy people with equity,
And thy poor with justice.
The mountains shall bring peace to the people,
And the hills righteousness.
He shall judge the poor of the people,
Yea, the children of the needy shall he save,
And remove every oppressor.
He shall come down like rain upon the mown
grass,
As showers that water the earth.
In his days shall the righteous flourish,
And abundance of peace, till the moon be no
more.
For he shall deliver the needy when he crieth,
And the poor, that hath no helper.
On the poor and needy shall he have pity,
And the souls of the afflicted he shall save.
He shall redeem their soul from oppression and
violence;
Yea, precious shall be their blood in his sight.
So shall he live:
And men shall pray for him continually;

They shall bless him all the day long.
His house shall endure for ever;
And all nations shall call him happy.

PSALM LXXIII

Surely God is good to Israel,
Even to such as are pure in heart.
But as for me, my feet were almost gone;
My steps had well nigh slipped.
For I was envious at the arrogant,
When I saw the prosperity of the wicked.
For, said I, there are no pangs in their death;
But their strength is firm.
They are not in trouble as other men;
Neither are they plagued like other men.
They put on pride as a golden chain about their
neck,
And violence covereth them as a garment.
Their eyes stand out with fatness;
Yea, they have more than heart could wish.
They scoff, and in wickedness utter oppression:
They speak loftily.
They have set their mouth against the heavens,
And their tongue walketh through the earth.
And they say, How doth God know?
And, Is there knowledge with the Most High?
Behold, these are the wicked;
Yet are they always at ease, and they increase
in riches.
Wherefore I said, Surely in vain have I cleansed
my heart,
And washed my hands in innocency!
For all the day long am I plagued,
And chastened every morning.

When I sought to understand this,
It was too painful for me;
Until I went into the sanctuary of God,
And considered their latter end.
Then was my soul grieved,
And I was pricked in my heart:
So brutish was I, and ignorant.
For I am continually with thee:
Thou hast holden my right hand.
Thou wilt guide me with thy counsel,
And afterward receive me to glory.
Whom have I in heaven but thee?
And upon earth there is none that I desire be-
sides thee.
My flesh and my heart faileth;
But God is the strength of my heart and my
portion for ever.
For, lo, they that are far from thee shall find no
rest:
Yea, they that depart from thy ways shall not
be established.
Wherefore it is good for me that I have drawn
near unto God;
And that I have made the Lord my refuge.

PSALM LXXXIV

How amiable are thy tabernacles,
O Lord of hosts!
My soul longeth, yea, even fainteth for the
courts of the Lord:
My heart and my flesh crieth out for the living
God.
Yea, the sparrow hath found her an house,

And the swallow a nest for herself, where she
may lay her young,
Even thine altars, O Lord of hosts,
My King, and my God.
Blessed are they that dwell in thy house:
Evermore shall they praise thee.

Blessed is the man whose strength is in thee;
In whose heart are the highways to Zion.
Passing through the valley of Sorrow, they make
it a place of springs;
Yea, the early rain covereth it with blessings.
They go from strength to strength;
Every one of them appeareth before God in
Zion.

Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thou-
sand.
I had rather be a doorkeeper in the house of my
God,
Than to dwell in the tents of wickedness.
For the Lord God is a sun and shield:
The Lord will give grace and glory;
No good thing will he withhold from them that
walk uprightly.
O Lord of hosts,
Blessed is the man that trusteth in thee.

PSALM XC

Lord, thou hast been our dwelling-place
In all generations.

Before the mountains were brought forth,
Or ever thou hadst formed the earth and the
world,
Even from everlasting to everlasting, thou art
God.

A thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they
are as a sleep.

They are like grass which groweth up:
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away as a shadow:
We spend our years as a tale that is told.
The days of our years are threescore years and
ten,

Or even by reason of strength fourscore years;
Yet is their pride but labour and sorrow;
For it is soon gone, and we fly away.

So teach us to number our days,
That we may apply our hearts unto wisdom.
Oh satisfy us early with thy mercy,
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou
hast afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory upon their children.
And let the beauty of the Lord our God be upon
us;

And establish thou the work of our hands upon
us;

Yea, the work of our hands establish thou it.

PSALM XCI

He that dwelleth in the secret place of the Most
High

Shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and
my fortress;

My God, in whom I trust.

Surely he shall deliver thee from the snare of the
fowler,

And from the noisome pestilence.

He shall cover thee with his pinions,

And under his wings shalt thou take refuge:

His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by
night;

Nor for the arrow that flieth by day;

For the pestilence that walketh in darkness,

Nor for the destruction that wasteth at noonday.

Though a thousand fall at thy side,

And ten thousand at thy right hand;

It shall not come nigh thee.

Because thou hast made the Lord,

Even the Most High, thy habitation;

There shall no evil befall thee,

Neither shall any plague come nigh thy dwell-
ing.

For he shall give his angels charge over thee,

To keep thee in all thy ways.

Upon their hands shall they bear thee,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the dragon shalt thou trample under foot.

Because he hath set his love upon me, saith the
Lord, therefore will I deliver him:
I will set him on high, because he hath known
my name.
He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him my salvation.

PSALM XCII

It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O Most
High;
To shew forth thy lovingkindness in the morning,
And thy faithfulness every night.
For thou, Lord, hast made me glad through thy
work:
I will triumph in the works of thy hands.

PSALM XCV

Oh come, let us sing unto the Lord;
Let us make a joyful noise unto the rock of our
salvation.
Let us come before his presence with thanksgiving;

And make a joyful noise unto him with psalms.
For great is the Lord:
In his hand are the deep places of the earth;
The strength of the hills is his also.
The sea is his, and he made it;
And his hands formed the dry land.
Oh come, let us worship and bow down;
Let us kneel before the Lord our Maker.
For he is our God;
We are the people of his pasture,
And the sheep of his flock.

PSALM XCVI

Oh sing unto the Lord a new song:
Sing unto the Lord, all the earth.
Sing unto the Lord, bless his name;
Shew forth his salvation from day to day.
Declare his glory among the nations,
His marvellous works among all the peoples.
For great is the Lord, and greatly to be praised:
Honour and majesty are before him:
Strength and beauty are in his sanctuary.
Ascribe unto the Lord, ye kindreds of the peoples,
Ascribe unto the Lord glory and strength.
Ascribe unto the Lord the glory due unto his name:
Bring an offering, and come into his courts.
Oh worship the Lord in the beauty of holiness:
Fear before him, all the earth.
Say among the nations, The Lord reigneth:
The world also is established that it cannot be moved:

He shall judge the peoples with equity.
Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Yea, let all the trees of the wood sing for joy
Before the Lord; for he cometh,
Yea, he cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples with his truth.

PSALM C

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness:
Come before his presence with singing.
Know ye that the Lord, he is God:
It is he that hath made us, and not we ourselves;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
For the Lord is good;
His lovingkindness endureth for ever,
And his faithfulness unto all generations.

PSALM CIII

Bless the Lord, O my soul:
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;

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Who crowneth thee with lovingkindness and tender mercies ;

Who satisfieth thee with good things ;

So that thy youth is renewed like the eagle's.

The Lord executeth righteousness,

And judgments for all that are oppressed.

The Lord is merciful and gracious,

Slow to anger, and plenteous in mercy.

He hath not dealt with us after our sins ;

Nor rewarded us according to our iniquities.

For as the heavens are high above the earth,

So great is his mercy toward them that fear him.

As far as the east is from the west,

So far hath he removed our transgressions from us.

Like as a father pitieth his children,

So the Lord pitieth them that fear him.

For he knoweth our frame ;

He remembereth that we are dust.

As for man, his days are as grass ;

As a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone ;

And the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting

Upon them that fear him,

And his righteousness unto children's children.

PSALM CIV

Bless the Lord, O my soul.

O Lord my God, thou art very great ;

Thou art clothed with honour and majesty :

Who coverest thyself with light as with a garment;

Who stretchest out the heavens like a curtain;
Who layeth the beams of his chambers in the waters;

Who maketh the clouds his chariot;

Who walketh upon the wings of the wind;

Who maketh winds his messengers;

Flames of fire his ministers;

Who laid the foundations of the earth,

That it should not be moved for ever.

Thou coveredst it with the deep as with a vesture;

The waters stood above the mountains.

At thy rebuke they fled;

At the voice of thy thunder they hasted away

(The mountains rose, the valleys sank down)

Unto the place which thou hadst formed for them.

Thou hast set a bound that they may not pass over;

That they turn not again to cover the earth.

He sendeth forth springs into the valleys:

They run among the mountains;

They give drink to every beast of the field;

The wild animals quench their thirst.

By them the birds of the heavens have their habitation;

They sing among the branches.

He watereth the mountains from his chambers:

The earth is filled with the fruit of thy works.

He causeth the grass to grow for the cattle,

And herb for the service of man;
That he may bring forth food out of the earth,
And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread that strengtheneth man's heart.

The trees of the Lord are filled with sap;
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir-trees are her house.
The high mountains are for the wild goats;
The rocks are a refuge for the conies.
He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night,
Wherein all the beasts of the forest creep forth.
The young lions roar after their prey,
And seek their food from God.
The sun ariseth, they get them away,
And lay them down in their dens.
Man goeth forth unto his work
And to his labour until the evening.
O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.

Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships;
There is leviathan, whom thou hast formed to
play therein.
These wait all for thee,

That thou mayest give them their food in due season.

Thou givest unto them, they gather;

Thou openest thy hand, they are satisfied with good.

Thou hidest thy face, they are troubled;

Thou takest away their breath, they die,

And return to their dust.

Thou sendest forth thy Spirit, they are created;

And thou renewest the face of the earth.

Let the glory of the Lord endure for ever;

Let the Lord rejoice in his works:

Who looketh on the earth, and it trembleth;

He toucheth the mountains, and they smoke.

I will sing unto the Lord as long as I live: •

While I have any being will I sing praise to my God.

PSALM CVII

O give thanks unto the Lord; for he is good;

For his lovingkindness endureth for ever.

Let the redeemed of the Lord say so,

Whom he hath redeemed from the hand of the adversary,

And gathered out of the lands,

From the east and from the west,

From the north and from the south.

They wandered in the wilderness in a desert way;

They found no city of habitation.

Hungry and thirsty,

Their soul fainted in them.

Then they cried unto the Lord in their trouble,

And he delivered them out of their distresses.
He led them also by a straight way,
That they might go to a city of habitation.
*Oh that men would praise the Lord for his
lovingkindness,
And for his wonderful works to the children of
men!*
*For he satisfieth the longing soul,
And the hungry soul he filleth with good.*

Such as sat in darkness and in the shadow of
death,
Being bound in affliction and iron,
Because they rebelled against the words of God,
And contemned the counsel of the Most High:
Therefore brought he down their heart with
labour;
They fell down, and there was none to help.
Then they cried unto the Lord in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow
of death,
And brake their bonds in sunder.
*Oh that men would praise the Lord for his
lovingkindness,
And for his wonderful works to the children of
men!*
*For he hath broken the gates of brass,
And cut the bars of iron in sunder.*

Fools because of their transgression,
And because of their iniquities, are afflicted.
Their soul abhorreth all manner of food;

And they draw nigh unto the gates of death.
Then they cry unto the Lord in their trouble,
And he saveth them out of their distresses.
He sendeth his word, and healeth them,
And delivereth them from their destructions.
*Oh that men would praise the Lord for his
lovingkindness,
And for his wonderful works to the children of
men!*
*And let them offer the sacrifices of thanksgiving,
And declare his works with singing.*

They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And his wonders in the deep.
For he commandeth, and raiseth the stormy
wind,
Which lifteth up the waves thereof.
They mount up to the heavens, they go down
again to the depths:
Their soul melteth in them because of trouble.
They reel to and fro, and stagger like a drunken
man,
And are at their wits' end.
Then they cry unto the Lord in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they are quiet;
So he bringeth them unto their desired haven.
*Oh that men would praise the Lord for his
lovingkindness,*

And for his wonderful works to the children of men!
Let them exalt him also in the assembly of the people,
And praise him in the seat of the elders.

PSALM CXII

Blessed is the man that feareth the Lord,
That delighteth greatly in his commandments.
His name shall be mighty upon earth.
Yea, the generation of the upright shall be
blessed.
Wealth and riches are in his house;
And his righteousness standeth fast for ever.
He shineth as a light in the darkness,
For that he is gracious, and full of compassion,
and righteous.
Well is it with the man that dealeth graciously;
Who guideth his affairs with rectitude.
For he shall never be moved:
The righteous shall be had in everlasting remembrance.
He shall not be afraid of evil tidings:
His heart is fixed, trusting in the Lord.
His heart is established, he shall not be afraid.
He hath dispersed, he hath given to the needy;
His righteousness endureth for ever;
His name shall be exalted with honour.

PSALM CXIII

Praise ye the Lord.
Praise, O ye servants of the Lord,
Praise the name of the Lord.

Blessed be the name of the Lord
From this time forth and for evermore.
From the rising of the sun unto the going down
of the same
The Lord's name is to be praised.
The Lord is high above all nations,
And his glory above the heavens.
Who is like unto the Lord our God,
That dwelleth on high,
That humbleth himself to behold
The things that are in heaven, and in the earth?
He raiseth up the poor out of the dust,
And lifteth the needy out of his distress;
That he may set him with princes,
Even with the princes of his people.
Praise ye the Lord.

PSALM CXXI

I will lift up mine eyes unto the hills:
From whence cometh my help?
My help cometh from the Lord,
Who made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.

The Lord is thy keeper:
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The Lord shall preserve thee from all evil;
He shall preserve thy soul.

The Lord shall preserve thy going out and thy
coming in
From this time forth, and for evermore.

PSALM CXXII

I was glad when they said unto me,
Let us go into the house of the Lord.
Our feet shall stand
Within thy gates, O Jerusalem,
Jerusalem that art built up
As a city that is compact together;
Whither the tribes go up, even the tribes of the
Lord,
To give thanks unto the name of the Lord.

Pray for the peace of Jerusalem:
May they prosper that love thee!
Peace be within thy walls,
And prosperity within thy palaces!
For my brethren and companions' sakes,
I will now say, Peace be within thee!
Because of the house of the Lord our God
I will seek thy good.

PSALMS CXXIII, CXXV, CXXX

Unto thee do I lift up mine eyes,
O thou that sittest in the heavens.
Behold, as the eyes of servants look unto the
hand of their master,
As the eyes of a maid unto the hand of her
mistress;
So our eyes look unto the Lord our God,
Until he have mercy upon us.

My soul waiteth for the Lord
More than watchmen wait for the morning;
Yea, more than watchmen for the morning.
For with the Lord there is lovingkindness,
And with him is plenteous redemption.

They that trust in the Lord
Are as mount Zion, which cannot be moved, but
 abideth for ever.
As the mountains are round about Jerusalem,
So is the Lord round about his people
From this time forth and for evermore.

PSALM CXXVI

When the Lord turned again the captivity of
 Zion,
We were like them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the nations,
The Lord hath done great things for them.
The Lord hath done great things for us;
Whereof we are glad.
Turn again our captivity, O Lord,
As the streams in the South.
They that sow in tears shall reap in joy.
He that goeth forth and weepeth,
Bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves with him.

PSALMS CXXVII, CXXVIII, CXLIV

Except the Lord build the house,
They labour in vain that build it:

Except the Lord keep the city,
The watchman waketh but in vain.
It is vain for you to rise up early,
To take rest late,
To eat the bread of toil;
For so he giveth unto his beloved in sleep.

Blessed is every one that feareth the Lord,
That walketh in his ways.
For thou shalt eat the labour of thy hands:
Happy shalt thou be, and it shall be well with
thee.

Thy wife shall be as a beautiful vine,
In the innermost parts of thy house;
Thy children like olive plants,
Round about thy table.
When our sons shall be as plants grown up in
their youth,
And our daughters as richly carved cornerstones;
When our garners are full, affording all man-
ner of store,
And our sheep bring forth thousands and ten
thousands in our fields;
When our oxen are well laden;
When there is no breaking in, and no going
forth,
And no outcry in our fields:
Then happy is the people;
Yea, happy is the people whose God is the Lord.

PSALM CXXXIII

Behold, how good and how pleasant it is
For brethren to dwell together in unity!

It is like the precious oil upon the head,
That ran down upon the beard,
Even Aaron's beard;
That came down upon the skirt of his garments;
Like the dew of Hermon,
That cometh down upon the mountains of Zion:
For there the Lord commanded the blessing,
Even life for evermore.

PSALM CXXXVII

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof,
We hung our harps.
For there they that carried us away captive
Required of us a song;
And they that wasted us
Required of us mirth, saying,
Sing us one of the songs of Zion!
How shall we sing the Lord's song
In a strange land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning!
Let my tongue cleave to the roof of my mouth,
If I remember not thee;
If I prefer not Jerusalem
Above my chief joy!

PSALM CXXXIX

O Lord, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising;

Thou understandest my thought afar off.
Thou compassed my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Lord, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.

Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in the grave, behold, thou
art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
Yea, the darkness hideth not from thee;
But the night shineth as the day:
The darkness and the light are both alike to thee.

I will praise thee;
For I am fearfully and wonderfully made:
Marvellous are thy works;
And that my soul knoweth right well.
My substance was not hid from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the
earth.

Thine eyes did see my substance, yet being un-
perfect;
And in thy book were all my members written,
Which in continuance were fashioned,
When as yet there was none of them.
How precious also are thy thoughts unto me, O
God!
How great is the sum of them!
If I should count them, they are more in num-
ber than the sand:
When I awake, I am still with thee.

Search me, O God, and know my heart:
Try me, and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting.

PSALMS XIX, CXLI

Give ear to my voice, O Lord, as I call upon
thee.
Let my prayer be set forth as incense before
thee;
The lifting up of my hands as the evening sac-
rifice.
Set a watch, O Lord, before my mouth;
Guard thou the door of my lips:
That the words of my mouth and the meditation
of my heart
May be acceptable in thy sight,
O Lord, my strength, and my redeemer.

PSALM CXLV

I will extol thee, my God, O King;
And I will bless thy name for ever and ever.

Every day will I bless thee;
And I will praise thy name for ever and ever.
Great is the Lord, and exceeding worthy to be
praised;

Yea, his greatness is unsearchable.
One generation shall laud thy works to another,
And shall declare thy mighty acts.
Of the glorious majesty of thine honour,
And of thy wondrous works, will I meditate.
And men shall speak of the might of thy
glorious acts:
And thy greatness will I declare.
They shall abundantly utter the memory of thy
great goodness,
And shall sing of thy righteousness.

The Lord is gracious, and full of compassion;
Slow to anger, and of great lovingkindness.
The Lord is good to all;
And his tender mercies are over all his works.
All thy works shall praise thee, O Lord;
And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty
acts,
And the glorious majesty of his kingdom.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all gen-
erations.

The Lord upholdeth all that fall,
And raiseth up all those that be bowed down.

The Lord is nigh unto all that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him;
He also will hear their cry, and will save them.
The Lord preserveth all them that love him.
My mouth shall speak the praise of the Lord;
And let all flesh bless his holy name for ever
and ever.

PSALM CXLVII

Praise the Lord, O Jerusalem;
Praise thy God, O Zion.
For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
He maketh peace in thy borders;
He filleth thee with the finest of the wheat.
He sendeth forth his commandment upon earth;
His word runneth very swiftly.
He giveth snow like wool;
He scattereth the hoar-frost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?
He sendeth out his word, and melteth them:
He causeth his wind to blow, and the waters
flow.
He sheweth his word unto Jacob,
His statutes and his ordinances unto Israel.
He hath not dealt so with any nation:
And as for his judgments, they have not known
them.
Praise ye the Lord.

PSALM CXLVIII

Praise the Lord.

Praise ye the Lord from the heavens:

Praise him in the heights.

Praise ye him, all his angels:

Praise ye him, all his host.

Praise ye him, sun and moon:

Praise him, all ye stars of light.

Praise him, ye heavens of heavens,

And ye waters that be above the heavens.

Let them praise the name of the Lord;

For he commanded, and they were created.

He hath also established them for ever and
ever:

He hath made a decree which shall not pass
away.

Praise the Lord from the earth,

Ye dragons, and all deeps;

Fire and hail, snow and vapour;

Stormy wind, fulfilling his word;

Mountains and all hills;

Fruitful trees and all cedars;

Beasts and all cattle;

Creeping things and flying fowl;

Kings of the earth and all peoples;

Princes and all judges of the earth;

Both young men and maidens;

Old men and children:

Let them praise the name of the Lord;

For his name alone is exalted;

His glory is above the earth and the heavens.

Praise ye the Lord.

THE PROVERBS

PROVERBS I

My son, if sinners entice thee,
Consent thou not.
If they say, Come with us,
We shall find all precious substance;
We shall fill our houses with spoil;
Cast in thy lot among us;
We will all have one purse;—
My son, walk not thou in the way with them;
Refrain thy foot from their path:
Avoid it, pass not by it;
Turn from it, and pass on.
For their feet run to evil,
And they make haste to shed blood.
In vain is the net spread
In the sight of any bird:
And these lay wait for their own blood;
They lurk privily for their own lives.
Can a man take fire in his bosom,
And his clothes not be burned?
Or can one walk upon hot coals,
And his feet not be scorched?
So are the ways of every one that is greedy of
gain;
It taketh away the life of the owners thereof.

PROVERBS I, II

My son, if thou wilt receive my words,
And lay up my commandments with thee;
So as to incline thine ear unto wisdom,
And apply thy heart to understanding;
Yea, if thou cry after discernment,
And lift up thy voice for understanding;
If thou seek her as silver,
And search for her as for hid treasures:
Then shalt thou understand the fear of the Lord,
And find the knowledge of God.

For the Lord giveth wisdom;
Out of his mouth cometh knowledge and understanding:
He layeth up sound wisdom for the upright;
He is a shield to them that walk in integrity,
That they may keep the paths of justice,
Yea, he preserveth the way of his saints.
Then shalt thou understand righteousness and justice,
Equity, yea, every good path.
For wisdom shall enter into thy heart,
And knowledge shall be pleasant unto thy soul;
Discretion shall watch over thee;
Understanding shall keep thee:
To deliver thee from the way of evil,
From the men that speak perverse things;
That thou mayest walk in the ways of good men,
And keep the paths of the righteous.

PROVERBS I, VI, VII

Wisdom crieth aloud in the street;
 She uttereth her voice in the broad places;
 She crieth at the head of the noisy streets;
 At the entrance of the gates,
 In the city, she uttereth her words, saying:
 Whoso hearkeneth unto me shall dwell securely,
 And shall be quiet without fear of evil.
 If thou say unto wisdom, Thou art my sister;
 And call understanding thy familiar friend:
 Then shalt thou walk in the way of good men,
 And keep the paths of the righteous.
 When thou walkest, it shall lead thee;
 When thou sleepest, it shall watch over thee;
 And when thou awakest, it shall talk with thee.
 For the commandment is a lamp; and the law is
 light;
 And reproofs of instruction are the way of life.

PROVERBS III

My son, forget not my law;
 But let thy heart keep my commandments:
 For length of days, and years of life,
 And peace, will they add to thee.
 Let not kindness and truth forsake thee:
 Bind them about thy neck;
 Write them upon the tablet of thy heart:
 So shalt thou find favour and good repute
 In the sight of God and man.
 Trust in the Lord with all thy heart,
 And lean not upon thine own understanding:
 In all thy ways acknowledge him,

And he will direct thy paths.
Be not wise in thine own eyes;
Fear the Lord, and depart from evil:
It shall be health to thy flesh,
And strength to all thy bones.
Ponder the path of thy feet,
And let all thy ways be ordered aright.
So shall the Lord make straight thy paths,
And thy goings will he conduct in peace.

PROVERBS III, IV

Hear, my sons, the instruction of a father,
And attend to know understanding:
For I give you good doctrine;
Forsake ye not my law.
Get wisdom, get understanding;
Forget not, neither decline from the words of my
mouth;
Forsake her not, and she will preserve thee;
Love her, and she will keep thee.
Wisdom is the principal thing; therefore get
wisdom;
Yea, with all thy getting get understanding.
Exalt her, and she will promote thee;
She will bring thee to honour, when thou dost
choose her.
She will give to thy head a chaplet of grace;
And will deliver to thee a crown of glory.

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining
of silver,
And the profit thereof than fine gold.

She is more precious than rubies :
 And none of the things thou canst desire are to
 be compared unto her.
 Length of days is in her right hand ;
 In her left hand are riches and honour.
 Her ways are ways of pleasantness,
 And all her paths are peace.

PROVERBS IV, V, VI

My son, attend to my words ;
 Incline thine ear unto these sayings.
 Let them not depart from thine eyes ;
 Keep them in the midst of thine heart.
 For they are life unto those that find them,
 And health to all their flesh.
 Keep thine heart with all diligence ;
 For out of it are the issues of life.
 Put away from thee a wayward mouth,
 And perverse lips put far from thee.
 Let thine eyes look right on,
 And let thine eyelids look straight before thee.
 Ponder the path of thy feet,
 And let all thy ways be ordered aright.
 Turn not to the right hand nor to the left :
 Remove thy foot from evil.
 For the ways of man are before the eyes of the
 Lord ;
 And he weigheth carefully all his paths.
 His own iniquities shall take the wicked,
 And he shall be holden with the cords of his own
 sin.
 He shall die for lack of instruction ;
 And in the greatness of his folly he shall go
 astray.

For the way of the wicked is as darkness;
They know not at what they stumble:
But the path of the righteous is as the dawning
light,
That shineth more and more unto the perfect
day.

PROVERBS VIII

I, Wisdom, have made prudence my dwelling,
And find out knowledge and discretion.
Counsel is mine, and sound knowledge:
I am understanding; I have might.
By me kings reign,
And princes decree justice.
By me princes rule,
And nobles, even all the judges of the earth.
I love them that love me;
And those that seek me diligently shall find me.
Riches and honour are with me;
Yea, durable wealth and righteousness.
My fruit is better than gold, yea, than fine gold;
And my increase than choice silver.
I walk in the way of righteousness,
In the midst of the paths of justice;
That I may cause those that love me to inherit
substance,
And that I may fill their treasuries.

The Lord formed me in the beginning of his
way,
Before his works of old.
I was set up from everlasting, from the beginning,
Or ever the earth was.

When there were no depths, I was brought forth;

When there were no fountains abounding with water.

Before the mountains were settled,

Before the hills was I brought forth;

While as yet he had not made the earth, nor the fields,

Nor the beginning of the dust of the world.

When he prepared the heavens, I was there:

When he set a circle upon the face of the deep,

When he made firm the skies above,

When the fountains of the deep became strong,

When he gave to the sea its bound,

That the waters should not transgress his commandment,

When he marked out the foundations of the earth;

Then I was by him, as a master workman;

And I was daily his delight,

Rejoicing always before him,

Joying in his habitable earth;

And my delight was with the sons of men.

Now therefore, my sons, hearken unto me;

For blessed are they that keep my ways.

Hear instruction, and be wise,

And refuse it not.

For he that sinneth against me wrongeth his own soul;

All that hate me love death:

But whoso findeth me findeth life.

PROVERBS XX, XXIII, XXXI

Isaiah v. Habakkuk ii

Woe unto them that rise up early in the morn-
ing,
That they may follow strong drink!
That sit late into the night,
Wine inflaming them!
And the harp, and the viol, the tabret, and pipe,
And wine, are in their feasts:
But they regard not the work of the Lord,
Neither consider the operation of his hands.

Woe unto him that giveth his neighbor drink,
Mixing therewith thy wrath, and makest him
drunker also,
That thou mayest behold their shame!
Thou art filled with shame, and not with glory:
Yea, foul shame shall be upon thee.
For the violence of Lebanon shall cover thee,
And the destruction of the beasts shall terrify
thee,
Because of men's blood, and for the violence done
to the land,
To the city and to all that dwell therein.

Who hath woe? who hath sorrow?
Who hath contentions? who hath babbling?
Who hath wounds without cause?
Who hath redness of eyes?
They that tarry long at the wine:
They that go to seek mixt wine.
Look not thou upon the wine when it is red,

When it giveth its colour in the cup,
When it goeth down smoothly.
At the last it biteth like a serpent,
And stingeth like an adder.
Thine eyes shall behold strange things,
And thy lips shall utter perverse words.

Hear thou, my son, and be wise,
And guide thine heart in the way.
Be not amongst winebibbers;
Amongst gluttonous eaters of flesh:
For the drunkard and the glutton shall come to
poverty,
And drowsiness shall clothe a man with rags.
It is not for young men to drink wine;
Nor for old men to desire strong drink:
Lest they drink, and forget the law,
And pervert the cause of the afflicted.
For wine is a mocker; strong drink, a brawler:
And whosoever is deceived thereby is not wise.

PROVERBS XXXI

How beyond all price is the virtuous woman!
Yea, her value is far above rubies.
The heart of her husband trusteth in her,
And he shall have no need of spoil.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant-ships;
She bringeth her bread from afar.
She riseth also while it is yet night,

And giveth food to her household,
And their task to her maidens.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
She considereth a field, and buyeth it;
With the fruit of her hands she planteth a vine-
yard.

She girdeth herself with strength,
And maketh strong her arms.
She layeth her hands to the distaff,
And her hands hold the spindle.
She is not afraid of the snow for her household;
For all her household are clothed with scarlet.
As for her, strength and dignity are her cloth-
ing;

And she laugheth at the time to come.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
Her children rise up, and call her blessed;
Her husband also, and he praiseth her, saying:
Many daughters have done worthily,
But thou excellest them all.

Grace is deceitful, and beauty is vain;
But a woman that feareth the Lord, she shall
be praised.

Give her of the fruit of her hands;
And let her works praise her in the gates.

ECCLESIASTES

ECCLESIASTES

I the Preacher was king over Israel in Jerusalem. And I applied my heart to seek and to search out by wisdom concerning all that is done under heaven, till I might see what it was good for the sons of men that they should do all the days of their life.

I made me great works; I builded me houses; I planted me vineyards; I made me gardens and parks, and I planted therein all manner of fruit-trees; I made me pools of water, to water therefrom the forest where trees were reared: I bought menservants and maidservants, and had servants born in my house. Also I had great possessions of herds and flocks, above all that were before me in Jerusalem: I gathered me also silver and gold, and the peculiar treasure of kings and kingdoms; I gat me mensingers and womensingers, and the delights of the sons of men, musical instruments of all sorts. So was I great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy.

Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all was vanity and a

striving after wind, and there was no profit under the sun. And I hated all my labour wherein I had laboured under the sun, seeing that I must leave it unto the man that shall come after me. And who knoweth whether he will be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewn myself wise under the sun. Therefore did my heart despair concerning all the labour wherein I had laboured. For there is a man whose labour is with wisdom, and with knowledge, and with skilfulness; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity! For as he came into the world naked, so shall he go again even as he came, and shall take nothing from his labour, which he may carry away in his hand.

So I returned, and saw under the sun, that there is nothing better for the sons of men than to rejoice in their labour, and to do good so long as they live. This is the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.

ECCLESIASTES II, VII, IX, X

I have seen wisdom under the sun on this wise, and it seemed great unto me: There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

There is also an evil which I have seen under the sun, as it were an error which proceedeth from them that rule: Folly is set in great dignity, and men of understanding made to sit in low place. Yea, I have seen fools riding upon horses, and wise men walking behind them as servants!

All this therefore have I laid to mine heart, and searched it out: That the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill. Nevertheless though the poor man's wisdom is despised, and his words are not honoured, yet wisdom is better than strength. The words of the wise, though they be spoken in quiet, are heard more than the cry of him that ruleth among fools. Wisdom is a strength to the wise more than ten rulers which are in a city. Yea, wisdom is better than weapons of war: for wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that if a man have wisdom, it shall preserve his life.

ECCLESIASTES

There is a grievous evil which I have seen under the sun, and it weigheth heavily upon me: There is a righteous man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his evil-doing. Yea, there be righteous men, unto whom it happeneth according to the work of the wicked; also there be wicked men, to whom it happeneth according to the work of the righteous.

Moreover I saw under the sun, in the place of justice, that iniquity was there; and in the place of righteousness, that wickedness was there. And I saw all the oppressions that are done under the sun: and behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power and violence.

Then I said within myself: Surely this is a vanity, that there should be one event alike to the wicked and to the righteous! For God will judge between the righteous and the wicked, seeing that with him there is a time for every purpose and every work. But because the sentence against an evil work is not speedily executed, therefore the heart of the sons of men is emboldened to do evil. Yet though one do evil an hundred times, and prolong his days withal, yet surely I know that it shall be well with them that fear God, that truly fear before him: but with the wicked it shall not be well, because he feareth not before God.

All this therefore have I laid to mine heart, and searched it out: That the righteous, and the wicked, and all their works, are in the hand of God; whether it be love or hatred, all is before him. It is good that thou shouldest take hold of this; yea, also that thou withdraw not thine hand from doing good. And if thou seest the oppression of the poor, and the violent perversion of justice and righteousness, be not thou dismayed thereat; for One higher than the high regardeth. For verily God shall bring every

work into judgment, with every hidden thing,
whether it be good or whether it be evil.

ECCLESIASTES V

Proverbs

There is a grievous evil which I have seen under
the sun,

Even riches kept by the owner thereof to his
hurt:

And those riches perish by evil adventure.

As he came into the world naked,

So shall he go again even as he came,

And shall take nothing from his labour,

Which he may carry away in his hand.

He that loveth silver, shall not be satisfied with
silver;

Nor he that loveth abundance, with increase:

For all things pass away.

This is vanity and a striving after wind!

Weary not thyself therefore to be rich;

Cease for thine own good.

Wilt thou set thine eyes upon that which is
naught?

For riches certainly make themselves wings,

Like an eagle that flieth toward heaven.

An inheritance may be gotten hastily at the be-
ginning;

But the end thereof shall not be blessed.

Yea, he that trusteth in his riches shall fall:

But the righteous shall flourish as the green
leaf.

For better is the poor that walketh in his integrity,
Than he that is perverse in his ways, though he be rich.

Two things have I asked of the Lord;
Deny me them not before I die:
Remove far from me vanity and lies:
Give me neither poverty nor riches;
Feed me with the food that is needful for me:
Lest I be full, and deny thee,
And say, Who is the Lord?
Or lest I be poor, and steal,
And use profanely the name of my God.
For better is a little with righteousness
Than great revenues with injustice.
Yea, there is that maketh himself rich, yet hath nothing:
And there is that maketh himself poor, yet hath great wealth.

ECCLESIASTES XI

Cast thy bread upon the waters:
For thou shalt find it after many days.
Give a portion to seven, yea, even unto eight;
For thou knowest not what evil may come upon the earth.
When the clouds are full of rain,
They empty themselves upon the earth:
And if a tree fall toward the south or toward the north,
In the place where the tree falleth, there will it lie. •

Whoso observeth the wind shall not sow;
And he that regardeth the clouds shall not reap.
As thou knowest not what is the way of the
wind,
Nor how the clouds are formed in the heaven:
Even so thou knowest not the power of God who
worketh all things.

In the morning therefore sow thy seed,
And in the evening withhold not thine hand:
For thou knowest not which shall prosper, this
or that,
Or whether they both shall be alike good.
Truly the light is sweet,
And it is pleasant for the eyes to behold the sun:
Yea, if a man live many years,
Let a man rejoice in them all;
Yet let him remember the days of darkness;
For they shall be many.
Therefore remove sorrow from thy heart,
And put away evil from thy flesh.
Fear God, and keep his commandments:
For this is the whole duty of man.

ECCLESIASTES XII

Remember now thy Creator in the days of thy
youth,
While the evil days come not, nor the years
draw nigh,
When thou shalt say,
I have no pleasure in them;
While the sun, or the light, or the moon, or the
stars, be not darkened,

Nor the clouds return after the rain:
In the day when the keepers of the house shall
tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the windows be dark-
ened,
And the doors shall be shut in the streets,
When the sound of the grinding is low,
And he shall rise up at the voice of a bird,
And all the daughters of music shall be brought
low;
Also when they shall be afraid of that which is
high,
And terrors shall be in the way;
And the almond tree shall blossom,
And the grasshopper shall drag itself along,
And the caper-berry shall fail:
Because man goeth to his long home,
And the mourners go about the streets:
Or ever the silver cord be loosed,
Or the golden bowl be broken,
Or the pitcher be shattered at the fountain,
Or the wheel be broken at the cistern.
Then shall the dust return to the earth as it
was:
And the spirit shall return unto God who gave
it.

THE BOOK OF ISAIAH

ISAIAH I

Hear, O heavens, and give ear, O earth!
For the Lord hath spoken:
I have nourished and brought up children,
And they have rebelled against me.
The ox knoweth his owner,
And the ass his master's crib;
But Israel doth not know,
My people doth not consider.

Hear therefore the word of the Lord;
Give ear unto the law of our God.
What unto me is the multitude of your sacrifices?
saith the Lord:
I have had enough of burnt-offerings, and the
fat of fed beasts;
And I delight not in the blood of lambs or of
goats.
When ye come to appear before me,
Who hath required this at your hands, to tram-
ple my courts?
Bring no more vain oblations; incense is an
abomination unto me;
New moon and sabbath, the calling of assem-
blies, I cannot away with;
It is iniquity, even the solemn meeting!
Your new moons and your appointed feasts my
soul hateth;

They are a trouble unto me;
I am weary of bearing them.
And when ye spread forth your hands, I will
hide mine eyes;
Yea, when ye make many prayers, I will not
hear:
For your hands are full of blood.
Wash you, make you clean!
Put away the evil of your doings from before
mine eyes;
Cease to do evil, learn to do well;
Seek justice, relieve the oppressed,
Judge the fatherless, plead for the widow:
For these are the things that I delight in, saith
the Lord.

ISAIAH II, XXXII

(Micah iv)

Behold, it shall come to pass in the latter days,
That the mountain of the Lord's house
Shall be established in the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it.
And many peoples shall go and say:
Come ye, let us go up to the mountain of the
Lord,
To the house of the God of Jacob;
And he will teach us of his ways,
And we will walk in his paths.

For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.
And he shall judge between the nations,

And arbitrate for many peoples;
 And they shall beat their swords into plow-
 shares,
 And their spears into pruninghooks;
 Nation shall not lift up sword against nation,
 Neither shall they learn war any more.
 But they shall sit every man under his vine and
 under his fig tree;
 And none shall make them afraid.
 For the people shall abide in a peaceable habita-
 tion,
 And in safe dwellings, and in quiet resting-
 places.
 Then shall the wilderness become a fruitful
 field,
 And the fruitful field be counted for a forest.
 Then justice shall dwell in the wilderness,
 And righteousness shall abide in the fruitful
 field.
 And the work of righteousness shall be peace;
 And the effect of righteousness quietness and
 confidence for ever.

ISAIAH III, V, X

Micah ii

Woe unto them that devise iniquity,
 And plot evil upon their beds!
 When the morning is light, they practise it,
 Because it is in the power of their hand.
 And they covet fields, and seize them;
 And houses, and take them away:
 So they oppress a man and his house,
 Even a man and his heritage.

Woe unto them that decree unrighteous decrees,
And to the writers that write perverseness;
To turn aside the needy from justice,
And to rob the poor of my people of their right,
That widows may be their spoil,
And that they make the fatherless their prey!
What mean ye that ye beat my people to pieces,
And grind the faces of the poor? saith the Lord
God of hosts.

Woe unto them that call evil good, and good
evil;
That put darkness for light, and light for dark-
ness;
That put bitter for sweet, and sweet for bitter!
Woe unto them that are wise in their own eyes,
And prudent in their own sight!
Woe unto them that are mighty — to work in-
iquity,
And are men of great courage — to do evil;
That justify the wicked for a bribe,
And take away the righteousness of the right-
eous from him!

Say ye to the righteous, that it shall be well
with him;
For he shall eat the fruit of his doings.
Woe unto the wicked! it shall be ill with him;
For the reward of his own hands shall be given
him,
Because he hath rejected the law of the Lord of
hosts,
And hath despised the word of the Holy One.

And the mean man shall be brought down,
And the mighty man shall be humbled;
For the Lord of hosts is exalted in justice,
And God the Holy One is sanctified in righteousness.

ISAIAH VI

In the year that king Uzziah died, I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said:

Holy, holy, holy, is the Lord of hosts:

The fulness of the whole earth is his glory.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.

ISAIAH IX, XI, XLII, LV, LXI

Micah v

The people that walked in darkness
Have seen a great light:

They that dwelt in the land of the shadow of
death,
Upon them hath the light shined.
For unto us a child is born,
Unto us is a son given.
For thou, Beth-lehem Ephratah,
Though thou be little among the families of
Judah,
Yet out of thee there cometh forth
He that is to be ruler in Israel.
And the Spirit of the Lord shall rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of the knowledge and fear of the
Lord.
And he shall not judge after the sight of his
eyes,
Neither decide after the hearing of his ears;
But with righteousness shall he judge the poor,
And decide with equity for the oppressed of the
earth.
And righteousness shall be the girdle of his
waist,
And faithfulness the girdle of his loins.
He shall not cry, nor lift up his voice,
Nor cause it to be heard in the street.
A bruised reed will he not break,
And a smoldering wick will he not quench:
He shall bring forth justice in truth.
He shall not fail nor be discouraged,
Till he have set justice in the earth;
And the isles shall wait for his law.

For thus saith the Lord:
Behold, I have given him for a witness to the
peoples,
A leader and commander to the nations,
For a light of the Gentiles;
To open the blind eyes,
To bring out the prisoners from the dungeon,
And them that sit in darkness out of the prison-
house;
To comfort all that mourn,
To give unto them beauty for ashes,
The oil of joy for mourning,
And the garment of praise for the spirit of
heaviness.

Break forth into joy, sing together!
For the Lord hath comforted his people,
He hath redeemed his chosen ones;
And all the ends of the earth
Have seen the salvation of our God.

ISAIAH XXV, XXXIII

O Lord, be gracious unto us;
We have waited for thee:
Be thou our arm every morning,
Our salvation also in the time of trouble.
For thou hast done wonderful things;
Thy counsels of old are faithfulness and truth.
For thou hast been a stronghold to the poor,
A strength to the needy in his distress,
A refuge from the storm, a shadow from the
heat.
And the Lord will destroy the face of the cover-
ing

That is cast over all peoples,
And the veil that is spread over all nations.
He will swallow up death in victory;
And the Lord will wipe away tears from off all
faces;
And the reproach of his people shall he take
away from off all the earth.
And it shall be said in that day:
Lo, this is our God;
We have waited for him, and he hath saved us:
This is the Lord; we have waited for him,
We will be glad and rejoice in his salvation.

ISAIAH XXIX

Job xii, xxxiv. Psalm xciv. Jeremiah xvii, xxiii.
Hebrews iv

Woe unto them that seek to hide deep their
counsel from the Lord, .
And whose works are in the dark,
And that say, Who seeth us, and who knoweth?
He that planted the ear, shall he not hear?
He that formed the eye, shall not he see?
Yea, the eyes of the Lord are upon the ways of
a man,
And he seeth his secret goings.
He uncovereth deep things out of darkness,
And bringeth out to light the hidden purposes
of the heart.
For the word of God is quick to discern the
thoughts and intents of the heart,
And there is no creature that is not manifest in
his sight:
But all things are naked and laid open
Before the eyes of him with whom we have to do.

Is there any darkness or thick gloom,
Where the workers of iniquity may hide themselves?

Can any hide himself in secret places,
That I shall not see him? saith the Lord.
Am I a God afar off, and not a God near at hand?

Do not I fill heaven and earth?
I, the Lord, search the mind, I try the heart,
Even to give every man according to his ways,
And to reward every man according to the fruit
of his doings.

ISAIAH XXIX, XXXII

Stay yourselves and wonder;
Cry ye out in astonishment!
For my people are drunken, but not with wine;
They stagger, but not from strong drink.
For the spirit of deep sleep hath fallen upon
you,
And hath closed your eyes;
The prophets and the seers have blinded themselves.
And all vision is become unto you as a sealed
book,
Which men deliver to one that is learned,
Saying, Read this, I pray thee;
And he saith, I cannot; for it is sealed:
And the book is delivered to him that is not
learned,
Saying, Read this, I pray thee;
And he saith, I cannot; for I am not learned.

Wherefore thus saith the Lord:
Forasmuch as this people draw nigh unto me
with their mouth,
And do honour me with their lips,
While their heart they have removed far from
me,
And their fear of me is a commandment of men;
Therefore, behold, I will proceed to do a mar-
vellous work among this people,
Even a marvellous work and a wonder:
For the wisdom of their wise men shall perish,
And the understanding of their prudent men
shall be hid.
And the eyes of them that see shall be not dim,
And the ears of them that hear shall hearken.
And the heart of the rash shall understand
knowledge,
And the tongue of the stammerers shall be
ready to speak plainly.
And in that day shall the deaf hear the words
of the book,
And the eyes of the blind shall see out of ob-
scurity and out of darkness.
They also that err in spirit shall come to under-
standing,
And they that murmur shall receive instruc-
tion.
Then shall the meek increase their joy in the
Lord,
And the poor among men shall rejoice in the
Holy One.

ISAIAH XXX, XXXI

Woe to the rebellious children, saith the Lord,
That take counsel, but not of me;
And that make a league, but not of my Spirit;
That set out to go down into Egypt for help;
And trust in chariots, because they are many;
And in horsemen, because they are very strong;
But unto the Holy One of Israel they look not,
Neither seek the Lord!

Now the Egyptians are men, and not God;
And their horses flesh, and not Spirit:
Wherefore both he that helpeth shall stumble,
And he that is helped shall fall.

Now go, write it before them on a tablet,
And inscribe it in a book,
That it may be for the time to come,
Even a witness for ever.

For thus saith the Lord God:

In returning and rest shall ye be saved;
In quietness and in confidence shall be your
strength.

And though the Lord give you the bread of adversity
and the water of affliction,

Yet shall not thy Teacher be hidden any more,
But thine eyes shall behold thy Teacher;

And thine ears shall hear a word behind thee,
Saying, This is the way, walk ye in it;

When ye turn to the right hand, and when ye
turn to the left.

For the Lord is a God of justice;

Blessed are all they that wait for him.

ISAIAH XI, XXXII, XLII

Behold, it shall come to pass in that day,
That a man shall be as a hiding-place from the
wind,
And a covert from the tempest,
As streams of water in a dry place,
As the shadow of a great rock in a weary land.
Then shall the vile person be no more called
liberal,
Nor the churl said to be bountiful.
For the vile person will speak folly,
And his heart will work iniquity,
To practise hypocrisy, and to utter error
against the Lord,
To make empty the soul of the hungry,
And to cause the drink of the thirsty to fail.
The instruments also of the churl are evil:
He deviseth wicked devices
To destroy the poor with lying words,
Even when the needy speaketh right.
But the liberal man deviseth liberal things;
And by liberal things shall he stand.

For the Spirit of the Lord shall rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of the knowledge and fear of the
Lord.
And his delight shall be in the fear of the Lord;
And he shall not judge after the sight of his
eyes,

Neither decide after the hearing of his ears ;
But with righteousness shall he judge the poor,
And decide with equity for the oppressed of the
earth.

And righteousness shall be the girdle of his
waist,

And faithfulness the girdle of his loins.

He shall not cry, nor lift up his voice,

Nor cause it to be heard in the street.

A bruised reed will he not break,

And a dimly burning wick will he not quench.

He shall not fail nor be discouraged,

Till he have established justice in the earth.

· ISAIAH XXXV

The wilderness and the solitary place shall be
glad ;

And the desert shall rejoice, and blossom as the
rose.

It shall blossom abundantly,

And rejoice even with joy and singing ;

The glory of Lebanon shall be given unto it,

The excellency of Carmel and Sharon :

They shall see the glory of the Lord,

And the excellency of our God.

Strengthen ye the weak hands,

And confirm the feeble knees.

Say to them that are of a fearful heart,

Be strong, fear not !

Behold your God will come with recompense ;

He will come and save you.

Then the eyes of the blind shall be opened,

Behold, the Lord will come with strong hand,
And his arm shall rule for him:
Behold, his reward is with him,
And his recompense before him.
He shall feed his flock like a shepherd,
He shall gather the lambs in his arm,
And carry them in his bosom,
And shall gently lead those that have their
young.

Sing, O ye heavens, for the Lord hath done it;
Shout, ye lower parts of the earth;
Break forth into singing, ye mountains,
O forest, and every tree therein:
For the Lord hath comforted his people,
And will have compassion on his afflicted.

ISAIAH XL

Why sayest thou, My way is hid from the Lord,
And the justice due to me is passed away from
my God?
Who hath directed the Spirit of the Lord,
Or being his counsellor hath taught him?
With whom took he counsel, and who instructed
him,
And taught him in the path of justice,
And taught him knowledge,
And shewed him the way of understanding?
Who hath measured the waters in the hollow of
his hand,
And meted out heaven with the span,
And comprehended the dust of the earth in a
measure,

And weighed the mountains in scales,
And the hills in a balance?
Behold, the nations are as a drop of a bucket,
And are accounted as the small dust of the
balance:
Behold, he taketh up the isles as a very little
thing.
And Lebanon is not sufficient to burn,
Nor the beasts thereof sufficient for a burnt
offering.

To whom then will ye liken God?
Or what likeness will ye compare unto him?
Have ye not known? have ye not heard?
Hath it not been told you from the beginning?
Have ye not understood from the foundations
of the earth?
It is he that sitteth above the circle of the earth,
And the inhabitants thereof are as grasshoppers;
That stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell in;
That bringeth princes to nothing;
And maketh the judges of the earth as vanity.
To whom then will ye liken me,
Or shall I be equal? saith the Holy One.
Lift up your eyes on high,
And see who hath created these,
That bringeth out their host by number;
He calleth them all by name;
By the greatness of his might, and for that he
is strong in power.
Not one faileth.

Why sayest thou then, My way is hid from the
Lord,
And the justice due to me is passed away from
my God?
Hast thou not known? hast thou not heard?
The everlasting God, the Lord,
The Creator of the ends of the earth,
Fainteth not, neither is weary;
There is no searching of his understanding.
He giveth power to the faint;
And to him that hath no might he increaseth
strength.
Even the youths shall faint and be weary,
And the young men shall utterly fall:
But they that wait upon the Lord shall renew
their strength;
They shall mount up with wings as eagles;
They shall run, and not be weary;
They shall walk, and not faint.

ISAIAH XLI, XLII, XLIII

Thus saith the Lord God,
He that created the heavens, and stretched them
forth;
He that spread abroad the earth, and that which
cometh out of it;
He that giveth breath unto the people upon it,
And spirit to them that walk therein:
I, the Lord, have called thee in righteousness;
I have called thee by name, thou art mine.
Fear not, for I am with thee:
Be not dismayed, for I am thy God;
I will strengthen thee; yea, I will help thee;

Yea, with the right hand of my righteousness
will I uphold thee.

For I am the Lord thy God;
I have given Egypt for thy ransom,
Ethiopia and Seba for thee.
Since thou has been precious in my sight,
And honourable, and I have loved thee;
Therefore will I give nations for thee,
And peoples for thy life.
Fear not, for I am with thee:
I will bring thy children from the east,
And gather them from the west;
I will say to the north, Give up;
And to the south, Keep not back:
Bring my sons from far,
And my daughters from the ends of the earth;
Even every one that is called by my name,
And whom I have created for my glory.
And I will bring them by a way that they know
not;
In paths that they have not known will I lead
them;
I will make darkness light before them,
And crooked places straight.
These things will I do,
And I will not forsake them.

ISAIAH XLIV, LIX

Thus saith the Lord that made thee,
Even he that formed thee, who also will help
thee:
I will pour water upon him that is thirsty,

And streams upon the dry ground;
I will pour my Spirit upon thy children,
And my blessing upon thine offspring.
Remember these things, for I have formed thee:
Thou shalt not be forgotten of me.
I have blotted out, as a thick cloud, thy trans-
gressions,
And, as a cloud, thy sins.
And as for me, this is my covenant, saith the
Lord:
My Spirit that is upon thee,
And my words which I have put in thy mouth,
Shall not depart out of thy mouth,
Nor out of the mouth of thy children,
Nor out of the mouth of thy children's children,
saith the Lord,
From henceforth and for ever.

ISAIAH LII, LIII

Behold, my servant shall deal wisely,
He shall be exalted, and lifted up, and shall be
very high.
As many were astonished at thee.
(So marred was his visage more than any man,
And his form more than the sons of men),
So also shall he startle many nations;
Kings shall be put to silence before him:
For that which had not been told them shall
they see;
And that which they had not heard shall they
consider.
For he grew up before the Lord as a tender
plant,

And as a root out of a dry ground:
He hath no form nor comeliness that we should
look upon him,
Nor beauty that we should desire him.
He was despised, and rejected of men;
A man of sorrows, and acquainted with grief:
And we hid as it were our faces from him;
He was despised, and we esteemed him not.

Surely it was our griefs that he bare,
Our own sorrows that he carried;
While we accounted him stricken,
Afflicted and smitten — of God!
But he was wounded — through our trans-
gressions,
Bruised — by our iniquities;
The chastisement of our peace was upon him;
And with his stripes we are healed.
All we like sheep were gone astray;
We had turned every one to his own way;
And upon him was made to fall the iniquity of
us all.

Though oppressed, he was submissive
And uttered no complaint.
Yea, as a lamb that is led to the slaughter,
And as a sheep that before its shearers is dumb,
So he opened not his mouth.
By oppression and judgment he was taken
away;
And as for his generation, who among them
considered
That he was cut off out of the land of the
living

For the transgression of my people,
To whom the offence was due?
So they made his grave with the wicked,
His death like that of an oppressor;
Although he had done no violence,
Neither was any deceit in his mouth.

Yet the Lord suffered them to bruise him;
He allowed them to put him to grief:
Because his soul made an offering for sin,
He shall behold the fruit of his labour, he shall
 prolong his days,
And the purpose of the Lord shall prosper in
 his hand.
Of the travail of his soul he shall see,
And shall be satisfied.
By his knowledge shall my righteous servant
 justify many;
And he shall bear their iniquities.
Because he poured out his soul unto death,
And was numbered with the transgressors;
Because he bare the sin of many,
And made intercession for the transgressors:
Therefore will I divide him a portion with the
 great,
And he shall inherit the name of the mighty.

ISAIAH LII, LXI

How beautiful upon the mountains
Are the feet of him that bringeth good tidings,
That proclaimeth peace,
That bringeth glad tidings of good,
That publisheth salvation,

That saith unto the people, Thy God reigneth!
The Spirit of the Lord God is upon him;
Because the Lord hath anointed him
To preach good tidings unto the poor;
He hath sent him
To bind up the broken-hearted,
To proclaim liberty to the captives,
And the opening of the prison to them that are
bound;
To proclaim the acceptable year of the Lord,
And the day of the visitation of our God;
To comfort all that mourn;
To give unto them beauty for ashes,
The oil of joy for mourning,
And the garment of praise for the spirit of
heaviness.

Therefore shall he greatly rejoice in the Lord,
His soul shall be joyful in his God;
For the Lord hath clothed him with the garments
of salvation,
With the robe of righteousness hath he covered him,
As a bridegroom decketh himself with a garland,
And as a bride adorneth herself with her jewels.
For as the earth bringeth forth its bud,
And as the garden causeth the things that are
sown in it to spring forth;
So will the Lord God cause righteousness and
praise to spring forth
Before all the nations.

ISAIAH LIV, LX

i, xxvi, xxviii, xxxiii

Open ye the gates, that the righteous nation,
Even the nation which keepeth faith, may enter
in.

Salvation shall be thy walls and bulwarks,
And thy gates Praise.
I will make thine officers Peace,
And thy rulers Righteousness.
For thou shalt be redeemed with justice,
And established with righteousness.
And the abundance of salvation, wisdom, and
knowledge
Shall be the strength and stability of thy times.

Behold, I will extend peace to thee like a river,
And glory among nations like an overflowing
stream.

Violence shall no more be heard in thy land,
Desolation nor destruction within thy borders.
Thou shalt be far from oppression, for thou
shalt not fear;
And from terror, for it shall not come nigh
thee.

No weapon that is formed against thee shall
prosper;

Neither shall any tongue rise against thee in
judgment:

But thine eyes shall see Jerusalem a quiet hab-
itation,

A tabernacle that shall not be removed,
The stakes whereof shall never be plucked up,

Neither shall any of the cords thereof be broken.
Thine eyes shall behold a land that reacheth
afar,

A place of broad rivers and streams;
Yea, thy children shall possess the nations,
And make the desolate spots to be inhabited.

So shall the little one become a thousand,
And the small one a strong nation.
And thou shalt be an eternal excellency,
And a joy of many generations.

ISAIAH LV

Ho, every one that thirsteth, come ye to the
waters!

And he that hath no money, come ye, buy and
eat;

Yea, come, buy wine and milk without money
and without price.

Wherefore do ye spend money for that which
is not bread?

And your labour for that which satisfieth not?
Hearken diligently unto me, and eat ye that
which is good,

And let your soul delight itself in fatness.

Incline your ear, and come unto me;

Hear, and your soul shall live.

Seek ye the Lord while he may be found;

Call ye upon him while he is near:

Let the wicked forsake his way,

And the unrighteous man his thoughts;

And let him return unto the Lord, and he will
have mercy upon him;

And to our God, for he will abundantly pardon.
For my thoughts are not your thoughts,
Neither are your ways my ways, saith the Lord.
For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.
For as the rain cometh down and the snow from
heaven,
And returneth not thither, but watereth the
earth,
And maketh it bring forth and bud,
And giveth seed to the sower and bread to the
eater;
So shall my word be that goeth forth out of my
mouth:
It shall not return unto me void,
But it shall accomplish that which I please,
And it shall prosper in the thing whereto I sent
it.
For ye shall go out with joy,
And be lead forth with peace:
The mountains and the hills shall break forth
before you into singing;
And all the trees of the field shall clap their
hands.
Instead of the thorn shall come up the fir-tree;
And instead of the brier shall come up the
myrtle-tree:
And it shall be to the Lord for a name,
For an everlasting sign that shall not be cut off.

ISAIAH LVIII

Cry aloud, spare not,
Lift up thy voice like a trumpet,

And declare unto my people their transgression,
And shew unto them their sins.

Yet they seek me daily,

And delight to know my ways:

As a nation that did righteousness,

And forsook not the ordinance of their God,

They ask of me righteous judgments;

They are zealous in drawing near unto God!

Wherefore have we fasted, say they, and thou
seest not?

Wherefore have we afflicted our soul, and thou
takest no knowledge?

Behold, ye fast not this day, saith the Lord,

So as to make your voice to be heard on high.

Is such the fast that I have chosen?

The day for a man to afflict his soul?

Is it to bow down his head as a rush,

And to spread sackcloth and ashes under him?

Wilt thou call this a fast,

And an acceptable day to the Lord?

Is not this the fast that I have chosen:

To loose the bands of wickedness,

To undo the heavy burdens,

And to let the oppressed go free,

And that ye break every yoke?

Is it not to deal thy bread to the hungry,

And that thou bring the poor that are cast out
to thine house?

When thou seest the naked, that thou cover him;

And that thou hide not thyself from thine own
flesh?

Then shall thy light break forth as the morn-
ing,

And thy healing shall spring forth speedily;
And thy righteousness shall go before thee;
The glory of the Lord shall be thy rearward.
Then shalt thou call, and the Lord will answer;
Thou shalt cry, and the Lord shall say, Here
I am.

ISAIAH LIX

Jeremiah xxii. Zechariah vii, viii

Behold, the Lord's hand is not shortened, that
it cannot save;
Neither his ear heavy, that it cannot hear:
But your iniquities have separated between you
and your God;
And your sins have hid his face from you.
Return unto me, saith the Lord,
And I will return unto you.
Execute true judgment,
And shew mercy and compassions every man to
his brother:
And oppress not the widow, nor the fatherless,
The stranger, nor the poor;
And let none of you imagine evil against his
brother.
Speak ye every man the truth with his neigh-
bour;
And execute the judgment of truth and peace
in your gates.
Thy fathers, did they not do justice and right-
eousness?
Then it was well with them.
They judged the cause of the poor and the
needy;
Is not this to know me? saith the Lord.

ISAIAH XI, LXV

Behold, I create new heavens and a new earth;
And the former things shall not be remembered,
nor come to mind.

But be ye glad and rejoice for ever in that which
I create;

For, behold, I create Jerusalem a rejoicing, and
her people a joy.

And I will rejoice in Jerusalem, and joy in my
people;

And there shall be heard in her no more the
voice of weeping and crying.

There shall be no more thence an infant of days,
Nor an old man that hath not filled his days;

For the child shall die an hundred years old,
And he that falleth short of an hundred years
shall not be found.

And they shall build houses, and inhabit them;
And they shall plant vineyards, and eat the
fruit of them.

They shall not build, and another inhabit;

They shall not plant, and another eat;

For as the days of a tree shall be the days of my
people,

And my chosen shall long enjoy the work of
their hands.

They shall not labour in vain,

Nor bring forth for calamity;

For they are the blessed sons of the Lord,

Yea, and their children with them.

And it shall come to pass that, before they call,
I will answer;

And while they are yet speaking, I will hear.

And the wolf shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling
together;

And a little child shall lead them.

And the cow and the bear shall graze;
Their young ones shall lie down together;

And the lion shall eat straw like the ox.

And the sucking child shall play on the hole of
the asp,

And the weaned child shall put his hand on the
adder's den.

They shall not hurt nor destroy in all my holy
mountain;

For the earth shall be full of the knowledge of
the Lord,

As the waters cover the sea.

THE BOOK OF JEREMIAH

JEREMIAH I

Now the word of the Lord came unto me, saying, Before I formed thee I knew thee, and before thou camest forth into the world I sanctified thee; I have appointed thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I know not how to speak; for I am a child. But the Lord said unto me, Say not, I am a child; for to whomsoever I shall send thee shalt thou go, and whatsoever I shall command thee thou shalt speak. Be not afraid; for I am with thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth; and the Lord said unto me, Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant.

Moreover the word of the Lord came unto me, saying, What seest thou? And I said, I see the bough of an almond tree trembling in the wind. Then said the Lord unto me, Thou hast well seen; for even so will I cause all nations to tremble at thy word. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee. Be not dismayed at them; for, behold, I have made thee this day a fortified city, and brazen walls, against the whole

land. And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith the Lord, to deliver thee. Arise therefore, and go: for I have put my words in thy mouth, and have covered thee in the shadow of mine hand.

JEREMIAH II, III

Thus saith the Lord:
I remember concerning thee the kindness of thy youth,
The love of thine espousals;
How thou wentest after me in the wilderness,
In a land that was not sown.
Israel was holiness unto the Lord,
The first-fruits of his increase.
What unrighteousness then have your fathers found in me,
That ye are gone far from me?
The priests say not, Where is the Lord?
And they that handle the law know not me:
But they walk all after things that do not profit.
Wherefore I will yet plead with you, saith the Lord,
And with your children's children will I plead.
For my people have committed two evils:
They have forsaken me, the fountain of living waters,
And hewed them out cisterns,
Broken cisterns, that can hold no water.
Know therefore and see that it is an evil thing and bitter,
That thou hast forsaken the Lord thy God,
And that my fear is not in thee.

Therefore thus saith the Lord:
Wilt thou not from this time cry unto me, My
Father,
Thou art the guide of my youth?
Return, thou backsliding people, saith the
Lord;
I will not look in anger upon you;
For I am merciful, saith the Lord:
Only acknowledge thine iniquity,
That thou hast transgressed against the Lord
thy God.
Return, O backsliding children, saith the Lord,
And I will give you shepherds according to my
heart,
Who shall feed you with knowledge and with un-
derstanding.

JEREMIAH III, IV

Isaiah xvii, lxxv

And it shall come to pass, saith the Lord,
When ye are multiplied and increased in the
land,
That the people shall say no more, The ark of
the covenant of the Lord;
Neither shall it come to mind;
Neither shall they remember it;
Neither shall they miss it;
Neither shall it be made any more.
For in that day a man shall not look to the
altars, the work of men's hands,
Neither shall he respect that which his fingers
have fashioned;
But in that day a man shall look to his Maker,

And the Lord alone shall be exalted.
And it shall come to pass in that day,
That whosoever blesseth himself in the earth,
Shall bless himself in the God of truth;
And whosoever sweareth in the earth,
Shall swear by the God of truth.
Yea, they shall say, As the Lord liveth,
In truth, in justice, and in righteousness:
And the nations shall bless themselves in him,
And in him shall they glory.

JEREMIAH VII, XXIX

Hear the word of the Lord, all ye that enter
in at these gates to worship. Thus saith the
Lord:

Amend your ways and your doings, and I
will cause you to dwell in this place. Trust ye
not in vain words, saying, The temple of the
Lord, The temple of the Lord. For if ye
thoroughly amend your ways and your doings;
if ye thoroughly execute justice between a man
and his neighbour; and oppress not the father-
less, and the widow: then shall ye indeed come
and worship in this place.

For I know the thoughts that I think toward
you, saith the Lord: thoughts of peace, and not
of evil. And ye shall call upon me, and ye
shall come and pray unto me, and I will hearken
unto you. And ye shall seek me, and find me,
when ye shall search for me with all your heart.
And ye shall come bringing the sacrifices of
praise into the house of the Lord.

JEREMIAH XVII, XXII

Habakkuk ii

Woe unto him that buildeth his house by un-
righteousness,

And his chambers by injustice;

That saith, I will build me a wide house and
spacious chambers,

And cutteth him out windows;

And it is ceiled with cedar, and painted with
vermilion.

Shalt thou reign, because thou excellest in cedar?

Thy fathers, did they not do justice and right-
eousness?

Then it was well with them.

Is not this to know me? saith the Lord.

Woe unto him that getteth an evil gain for his
house,

That he may set his nest on high,

That he may be delivered from the hand of
evil.

Thou hast devised shame to thy house,

And hast sinned against thy soul.

For the stone shall cry out of the wall,

And the beam out of the timber shall answer it.

As the partridge that sitteth on eggs which she
hath not laid,

So is he that getteth riches, and not by right;

In the midst of his days he shall leave them,

And at his end he shall be a fool.

The heart is deceitful above all things,

And it is exceedingly corrupt:

Who can know it?

I, the Lord, search the mind, I try the heart,
Even to give every man according to his ways,
According to the fruit of his doings.

JEREMIAH XXIII

Thus saith the Lord:

Hearken not unto the words of the prophets
That speak a vision of their own heart,
And not out of the mouth of the Lord.
For who hath stood in the council of the Lord,
That he should perceive and hear his word?
Who hath marked my word, and heard it?
I sent not these prophets, yet they ran:
I spake not unto them, yet they prophesied!
But if they had stood in my council,
Then had they caused my people to hear my
words.

Am I a God at hand, saith the Lord,
And not a God afar off?
Can any hide himself in secret places,
That I shall not see him?
Do not I fill heaven and earth? saith the Lord.
I have heard what the prophets have said,
That prophesy in my name, saying, I have
dreamed, I have dreamed.
How long shall this be in the heart of the
prophets,
Even the prophets of the deceit of their own
heart?
What is the straw to the wheat? saith the Lord.
Is not my word like fire?

And like a hammer that breaketh the rock in
pieces?
The prophet that hath a dream, let him tell a
dream;
And he that hath my word, let him speak my
word faithfully.

JEREMIAH XXXI

Behold, the days come, saith the Lord,
That I will make a new covenant with you,
And with your children:
Not according to the covenant that I made with
your fathers;
But this is the covenant that I will make with
you,
And with your children, in those days, saith the
Lord:
I will put my law in your mind,
And in your heart will I write it;
And I will be your God,
And ye shall be my people.
And ye shall teach no more every man his
neighbour,
And every one his brother, saying, Know the
Lord:
For ye shall all know me,
From the greatest of you unto the least of you,
saith the Lord.

THE LAMENTATIONS OF JEREMIAH

LAMENTATIONS

Psalms, Isaiah, Haggai, Zechariah

Our holy and beautiful house,
Where our fathers praised thee,
Is burned with fire;
And all our pleasant places
Are laid waste.
The ways of Zion do mourn,
Because none come to the solemn feasts.
Her gates are sunk into the ground;
Her bars are sunken and destroyed.
Who is left among you that saw this house in
her first glory?
And how do ye see it now?
Is it not in your eyes in comparison of it as
nothing?
All that pass by clap their hands;
They wag their head, and say,
Is this the house that men called The perfection
of beauty,
The joy of the whole earth?
How is the gold become dim!
How is the most pure gold changed!

For these things weep I;
Yea, mine eye runneth down with water.
Wherefore I said, Surely I will not come into
my house,

Nor go up into my bed;
I will not suffer mine eyes to sleep,
Nor mine eyelids to slumber,
Until I find out a place for the Lord,
A dwelling place for the Mighty One of Jacob.

Then I lifted up mine eyes, and looked,
And, behold, a man with a measuring line in
his hand.

Then said I, Whither goest thou?
And he said unto me, To measure the house,
To see what is the breadth thereof,
And what is the length thereof.
For my house shall be builded,
And a line shall be stretched forth upon it.
Who art thou, O great mountain?
Before the builders thou shalt become a plain:
And they shall bring forth the cornerstone there-
from with joy,

Crying, Grace, grace unto it!
And thou shalt rejoice to see the plummet in
the hands of the builders.

Wherefore be strong, all ye people, saith the
Lord, and work:

For I am with you, saith the Lord of hosts.
This house shall be builded,
And this place will I fill with my glory.
The silver is mine, and the gold is mine:
The glory of this latter house shall be greater
than of the former,
And in this place will I give peace, saith the
Lord of hosts.

LAMENTATIONS III

It is of the Lord's lovingkindnesses that we are
not cast down,
Because his compassions fail not.
They are new every morning;
Great is thy faithfulness.
The Lord is my portion, saith my soul;
Therefore will I hope in him.
The Lord is good unto them that wait for him,
To the soul that seeketh him.
It is good that a man should both hope
And quietly wait for the salvation of the Lord.
For the Lord will not cast off,
No, not for ever.
But though he cause grief,
Yet will he have compassion according to the
multitude of his lovingkindnesses.
For he doth not afflict willingly,
Nor grieve the children of men.
To crush under foot all the prisoners of the
earth,
To turn aside the right of a man before the
face of the Most High,
To subvert a man in his cause:
These the Lord approveth not.
Let us search and try our ways,
And turn again to the Lord.
Let us lift up our heart with our hands
Unto God in the heavens.

THE BOOK OF EZEKIEL

EZEKIEL XIV, XVIII

Son of man, what mean ye, that ye have this proverb in the land, saying, The fathers ate sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: each one shall bear his own sins.

But if a man be just, and do that which is lawful and right, and hath not wronged any, hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath withdrawn his hand from iniquity, hath executed true justice between man and man, hath walked in my statutes, and hath kept mine ordinances, to deal truly; he is just, it shall surely be well with him, saith the Lord.

If now he have a son that is a robber, a shedder of blood, and that doeth any of these things, and that doeth not any of those duties, but hath wronged the poor and needy, hath taken by robbery; shall he then be delivered from his iniquity because of the righteousness of his father? As I live, saith the Lord, though his father were Noah, or Daniel, or Job, he should deliver but his own soul by his righteousness!

Now, lo, if this son also have a son, that seeth all his father's sins, and considereth, and doeth not such like; that hath not wronged any, neither hath taken by robbery, but hath given his bread to the hungry, and hath covered the naked with a garment; that hath executed mine ordinances, and hath walked in the statutes of life; shall he then be condemned because of the iniquities of his father? As I live, saith the Lord, though his father were even as wicked Cain, yet shall not the righteous son fall thereby!

Are not my ways just? saith the Lord. The righteousness of the father shall not deliver the son, in the day that the son committeth iniquity; neither shall the wickedness of the father condemn the son, in the day that the son doeth righteousness. For every man shall bear his own iniquity: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. For I will judge you one by one, saith the Lord, and every one according to his ways.

EZEKIEL XVIII, XXXIII

Son of man, speak unto the children of thy people and say unto them, I will judge you, O house of Israel, every one according to his ways, saith the Lord. If the wicked turn from all his sins which he hath committed, and keep all my statutes, and do that which is lawful and right,

it shall surely be well with him. None of his transgressions which he hath committed shall be remembered against him: by his righteousness which he doeth shall he live. Have I any pleasure in the punishment of the wicked? saith the Lord; and not rather that he should return from his evil way? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he be delivered? None of his righteous deeds which he hath done shall deliver him: for his trespass that he hath trespassed, and for his sin that he hath sinned, even for them shall he be punished.

Yet the children of thy people say, The way of the Lord is not just! Hear now, O house of Israel: Is not my way just? are not your ways unjust? The former righteousness of the righteous shall not deliver him in the day of his transgression; and as for the former wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness. But if a man trust to his former righteousness, and commit iniquity, none of those righteous deeds shall deliver him; but by the iniquity that he committeth, thereby shall he fall. Again, if the wicked turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that which he hath taken by robbery, and walk in the statutes of life, committing no iniquity; he shall surely be delivered thereby. None of his former sins shall be remembered against him: he hath done that which is lawful and right; it shall surely be well with him.

Wherefore return ye, and turn yourselves from all your transgressions; so shall they not be a stumbling-block of iniquity unto you. Cast away from you all your transgressions, wherein ye have transgressed, and make you a new heart and a new spirit.

EZEKIEL XXXIII

The word of the Lord came unto me, saying:

Son of man, when the sword cometh upon a land, and the people of the land take a man from among them, and set him for their watchman; if, when he seeth the sword coming upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon himself; whereas if he had taken warning, he would have delivered his soul. But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned, and the sword come, and take any person from among them; at the watchman's hand will I require it.

Even so thou, son of man, I have set thee a watchman over this people. And if thou give not the people warning, nor speak to turn the wicked from his wicked way, to save his life; all their sins will I require at thy hand. But if thou warn the wicked, though he take not warning, and turn not from his wickedness, nor from his wicked way; yet hast thou delivered thy

soul. Again, if thou warn the righteous man, that the righteous sin not, and he take warning; thou hast delivered thy soul. But if a righteous man doth turn from his righteousness, and commit iniquity, because thou hast not given him warning; at thy hand will I require it.

And thou, son of man, I send thee unto the children of thy people, to turn them from their wicked way. And whether they will hear, or whether they will forbear, yet shalt thou give them warning. And all my words which thou hast received in thine heart, and heard with thine ears, shalt thou speak unto them, whether they will hear, or whether they will forbear. Arise therefore, and go; get thee to the children of thy people, and speak unto them.

EZEKIEL XXXVI, XXXVII

Isaiah lix. Lamentations iii

The hand of the Lord was upon me, and he brought me out in the Spirit, and set me down in the midst of the valley; and it was full of bones. And he caused me to pass by them round about: and, behold, there were very many bones in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy over these bones, and say unto them:

O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones:

Behold, I will cause breath to enter into you,

And ye shall live.
And I will lay sinews upon you,
And will bring up flesh upon you,
And cover you with skin,
And put breath in you,
And ye shall live;
And ye shall know that I am the Lord.

So I prophesied as I was commanded: and as I prophesied, there was a thundering, and, behold, an earthquake; and the bones came together, bone to its bone. And I beheld, and, lo, there were sinews upon them, and flesh came up, and skin covered them over; but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind:

Thus saith the Lord God:
Come from the four winds, O breath,
And breathe upon these dead,
That they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel. For they say, We are consumed by our sins, and dwell in dark places, as those that have been long dead. For our transgressions are multiplied, and our sins testify against us, and as for our iniquities, we know them: transgressing and denying the Lord, and turning away from following our God. Therefore prophecy, and say unto them:

Thus saith the Lord God:
Behold, I will open your graves,
And cause you to come up out of your graves,
O my people;
And I will put my Spirit in you,
And ye shall live.
A new heart also will I give you,
And a new spirit will I put within you;
And I will take away the stony heart,
And I will give you an heart of flesh.
And I will cause you to walk in my statutes,
And ye shall keep mine ordinances, and do
them.
And ye shall know that I am the Lord,
When I have opened your graves,
And caused you to come up out of your
graves, O my people.
And ye shall be my people, saith the Lord,
And I will be your God.

EZEKIEL XL, XLVII

In the five and twentieth year of our captivity the Spirit of the Lord was upon me: and in my visions the Lord brought me into the land of Israel, and set me down upon a very high mountain, whereon there was as it were the frame of a city on the south. And thither he brought me; and behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall shew thee; for

to the intent that I may shew them unto thee art thou brought hither. Mark well therefore all that I say unto thee concerning the house of the Lord: and all that thou seest declare thou unto the house of Israel.

Then he brought me unto the door of the house; and behold, waters issued out from under the threshold of the house eastward (for the forefront of the house was toward the east); and the waters came down from under, from the right side of the house, on the south side of the altar. And when the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through the waters, waters that were to the loins. Afterward he measured a thousand; and it was a river that I could not pass through: for the waters were risen, waters to swim in, a river that could not be passed through. And behold, upon the banks of the river were very many trees on the one side and on the other.

Then said he unto me, Son of man, hast thou seen this? These waters issue forth toward the eastern region, and they shall go down into the desert: and they shall go toward the sea: into the sea shall the waters go which were made to issue forth. And it shall come to pass, that every living creature, in every place

whither the waters come, shall live; for these waters are come thither that all things may be healed and live. And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing.

THE BOOK OF DANIEL

DANIEL I

Now it came to pass, when Nebuchadnezzar had besieged Jerusalem and taken captive the people, that the king spake unto the master of his household, that he should bring in certain of the children of Israel, even of the blood royal and of the nobles; youths in whom was no blemish, but well-favoured, and skilful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans. And the king appointed for them a daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they should stand before the king.

Now among those that were chosen were Daniel, Hananiah, Mishael, and Azariah; and before them the steward set the king's portion, as it was appointed. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the steward that he might not defile himself. But the steward said unto Daniel, I fear my lord the king, who hath appointed your food and your drink; for why should he see your faces worse looking

than the other youths that are of your own age? Then said Daniel to the steward, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenances of the youths that eat of the king's dainties; and as thou seest, deal with thy servants. So the steward hearkened unto them in this matter, and proved them ten days. And at the end of the ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

Now at the end of the time which the king had appointed for bringing the youths in, the master of the household brought them all in before Nebuchadnezzar. And the king communed with them; and in every matter of wisdom and understanding, concerning which the king inquired of them, among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

DANIEL II, VII

In those days Nebuchadnezzar the king dreamed dreams; and his spirit was troubled, and his sleep went from him. And when there was none found that could make known the king's dream, Daniel was brought before the king; and he said:

Thou, O king, sawest, and, behold, a great

image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its middle and its thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream: now will we tell the interpretation thereof. Thou, O king, art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass. And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the sons of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And whereas thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron,

the brass, the clay, the silver, and the gold; the Most High hath made known that in those days the God of heaven shall set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. And whereas the stone that smote the image became a great mountain, and filled the whole earth; even so shall the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him. The great God hath made known to the king that this shall surely come to pass: and the dream is certain, and the interpretation thereof sure.

DANIEL IV

Now as Nebuchadnezzar was walking in the
royal palace of Babylon,
The king spake and said, Behold this great
Babylon,
Which I have built for the royal dwelling-place,
By the might of my power,
And for the glory of my majesty!
While the word was in the king's mouth,
There fell a voice from heaven, saying,
O king Nebuchadnezzar, to thee it is spoken:
The kingdom is departed from thee:
And thou shalt be driven from men;
And thy dwelling shall be with the beasts of the
field;

Thou shalt be made to eat grass as oxen ;
And seven times shall pass over thee ;
Until thou know that the Most High ruleth in
the kingdom of men.

The same hour was the thing fulfilled upon
Nebuchadnezzar :

And he was driven from men,
And did eat grass as oxen,
And his body was wet with the dew of heaven,
Till his hair was grown like eagles' feathers,
And his nails like birds' claws.

At the end of the days,
I, Nebuchadnezzar, lifted up mine eyes unto
heaven,

And I blessed the Most High,
And I praised and honoured him that liveth for
ever.

At the same time mine understanding returned
unto me ;

And for the glory of my kingdom,
My majesty and brightness returned unto me ;
And my counsellors and my lords sought unto
me ;

And I was established in my kingdom,
And excellent greatness was added unto me.

Now I, Nebuchadnezzar,
Praise and extol and honour the King of heaven ;
For all his works are truth,
And his ways justice ;
Those that walk in pride is he able to abase,
And those that humble themselves doth he exalt
and establish.

DANIEL VII

I saw in my vision by night, and, behold, thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and a fiery stream issued and came forth from before him. Thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. And judgment was given to the saints of the Most High, and the time came that the saints should possess the kingdom.

I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, were given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

THE PROPHET HOSEA

HOSEA

Come, and let us return unto the Lord;
And so shall we live in his sight.
And let us know,
Let us follow on to know the Lord:
His going forth is as sure as the morning;
And he will come unto us as the rain,
As the latter rain that watereth the earth.
Take with you words, and return unto the Lord:
Say unto him, Take away all iniquity,
And receive us graciously;
So will we render as a sacrifice the fruit of our
lips.

As for me, saith the Lord, I will heal their back-
sliding,
And will love them freely.
I will be unto them as the dew;
They shall grow as the lily,
And cast forth their roots as Lebanon.
Their branches shall spread,
And their beauty shall be as the olive-tree,
And their fragrance as Lebanon.
Yea, they shall revive as the grain,
And blossom as the vine.

Who is wise, that he may understand these
things?
Prudent, that he may know?
For the ways of the Lord are right,
And the just shall walk in them.

THE PROPHET JOEL

JOEL

Hear this, ye old men,
And give ear, all ye inhabitants of the land.
Hath this been in your days,
Or in the days of your fathers?
Tell ye your children of it,
And let your children tell their children,
And their children another generation.
For the day of the Lord cometh,
Yea, it is nigh at hand.
There hath not been ever the like,
Even in the years of many generations.

For, behold, it shall come to pass in the latter
days, saith the Lord,
That I will pour out my Spirit upon all flesh;
And your sons and your daughters shall
prophesy,
Your old men shall dream dreams,
Your young men shall see visions:
And also upon the servants and upon the hand-
maids
In those days will I pour out my Spirit.
And ye shall know that I, the Lord, am in the
midst of you.

THE PROPHET AMOS

AMOS

Then answered Amos, and said, I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycomore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people; prophesy, and say:

Hear this, O ye that swallow up the needy,
And make the poor of the land to fail,
Saying, When will the new moon be gone, that
we may sell corn?

And the sabbath, that we may set forth
wheat?

Ye that make the measure small, and the
shekel great,

That falsify the balances by deceit,
That buy the poor for silver,
And the needy for a pair of sandals;
Hear ye the word of the Lord:

I hate, I despise your feast days,
And I delight not in your solemn assemblies.
Though ye offer me burnt offerings,
I will not accept them;
Neither will I regard the peace offerings of
your fat beasts.

Take away from me the noise of thy songs!
For I will not hear the melody of thy viols.
But let justice roll down as waters,

And righteousness as an overflowing stream.
Hate the evil, and love the good,
And establish justice in the gate:
Then shall the Lord God of hosts
Be gracious unto you and hear you.

THE PROPHET JONAH

JONAH I, III, IV

Isaiah lv. Ezekiel xviii

Now the word of the Lord came unto Jonah, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city, of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water; but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands. Who knoweth whether God will not have mercy upon

us, that we perish not? And God saw their works, that they turned from their evil way; and he destroyed them not.

But it displeased Jonah exceedingly that the Lord destroyed them not, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? For I knew that thou art a gracious God, and merciful, slow to anger, and abundant in lovingkindness. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. And the Lord said, Doest thou well to be angry? Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, till he might see what would become of the city.

And the Lord prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered. And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live! And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death! And the Lord said, Thou hast had regard for the gourd, for that which thou hast not la-

boured, neither madest it to grow; which came up in a night, and perished in a night: and should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

For thus it is written:

Have I any pleasure in the death of the wicked?
saith the Lord;

And not rather that he should return from his way, and live?

For my thoughts are not your thoughts,
Neither are your ways my ways, saith the Lord.
For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.

THE PROPHET MICAH

MICAH VI

Wherewith shall I come before the Lord,
And bow myself before the high God?
Shall I come before him with burnt offerings,
With calves a year old?
Will the Lord be pleased with thousands of
rams,
Or with ten thousands of rivers of oil?
He hath shewed thee, O man, what is good;
And what doth the Lord require of thee,
But to do justly, and to love mercy,
And to walk humbly with thy God?

THE PROPHET HABAKKUK

HABAKKUK I, II

Nahum

O Lord, how long shall I cry,
And thou wilt not hear?
Even cry out unto thee of violence,
And thou wilt not hear?
Why dost thou shew me iniquity,
And cause me to behold grievance?
For destruction and violence are before me;
And there is strife, and contention riseth up.
Therefore the law is slacked,
And justice goeth not forth unto victory:
For the wicked doth compass about the righteous;
Therefore justice is perverted.
O thou that art of purer eyes than to behold evil,
And that canst not look on iniquity,
Wherefore lookest thou upon them that deal
treacherously,
And holdest thy peace when the wicked devour-
eth the righteous?
I will stand upon my watch,
And set me upon the tower,
And will look forth to see what he will say unto
me,
And what answer he will give to my complaint.
And the Lord answered me, and said:
Write the vision, and make it plain upon tablets,

That he may run that readeth it.
For the vision is yet for the appointed time,
And it hasteth toward the end, and shall not lie:
Though it tarry, wait for it;
Because it will surely come, it will not fail.
Behold, if his soul is puffed up, it is not upright
in him;
But the righteous shall live by his faith.
For the Lord is slow to anger, and great in
power,
And will by no means acquit the guilty.
The Lord is good, a stronghold in the day of
trouble;
And he knoweth them that take refuge in him.
What do ye devise against the Lord?
He will make an utter end of wickedness:
For the earth shall be filled
With the knowledge of the glory of the Lord,
As the waters cover the sea.

HABAKKUK III

O Lord, I have heard thy speech, and was afraid:
Art thou displeased against the rivers, O Lord?
Is thine anger against the watercourses,
Or thy wrath against the sea,
That thou cleavest the rivers into dry land?
The mountains see thee, they tremble,
And the everlasting mountains are cleft asunder,
The perpetual hills do bow;
The rainflood of waters passeth on;
The deep uttereth his voice,
And lifteth up his hands on high.

When I heard, my heart failed me;
My lips quivered at the voice:
Rottenness entereth into my bones, and I trem-
ble where I stand,
Lest for myself I should find no rest in the day
of trouble.
Yet though the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labour of the olive shall fail,
And the fields shall yield no meat;
Though the flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet will I rejoice in the Lord,
Yea, I will joy in the God of my salvation.

THE PROPHETS

HAGGAI AND ZECHARIAH

HAGGAI, ZECHARIAH

Isaiah xxviii. Proverbs xxiv

Thus saith the Lord :

Behold, I lay for a foundation a stone,
A tried stone, a precious cornerstone, a sure
foundation.

Salvation will I appoint for walls and bulwarks;
Justice will I make the line,
And righteousness the plummet.

Then I lifted up mine eyes, and looked,
And, behold, a man with a measuring line in his
hand.

Then said I, Whither goest thou?

And he said unto me, To measure the house,
To see what is the breadth thereof,
And what is the length thereof.

For here shall my house be builded,
And a line stretched forth upon it.

Who art thou, O great mountain?

Before the builders thou shalt become a plain :
And they shall bring forth the cornerstone
therefrom with joy,

Crying, Grace, grace unto it!

And thou shalt rejoice to see the plummet in the
hands of the builders.

Their hands have laid the foundations of this
house;

Their hands also shall finish it.
For the house shall be builded in wisdom;
By understanding shall it be established;
And by knowledge shall the chambers be filled
With all precious and pleasant riches.
And it shall come to pass, that there shall come
people,
Even the inhabitants of many cities, saying,
We also will go with you;
For we have heard that God is with you.

Wherefore be strong, all ye people, saith the
Lord, and work:
For I am with you, saith the Lord of hosts.
This house shall be builded,
And this place will I fill with my glory.
The silver is mine, and the gold is mine:
Great shall be the glory of this house,
And in this place will I give peace, saith the
Lord of hosts.

THE PROPHET MALACHI

MALACHI II

This is my commandment to you, O ye priests,
That ye may hear and lay it to heart,
To give glory unto my name, saith the Lord of
hosts.

And ye shall know that I have sent this com-
mandment unto you,

That my covenant with Levi may be with you.
My covenant was with him of life and peace;
And I gave them to him that he might fear;
And he feared me,

And stood in awe of my name.

The law of truth was in his mouth,

And unrighteousness was not found in his lips:
He walked with me in peace and uprightness,
And did turn many away from iniquity.

For the priest's lips should keep knowledge,
And they should seek the law at his mouth;
For he is the messenger of the Lord of hosts.

MALACHI III, IV

Behold, I send my messenger,

And he shall prepare the way before me:

Behold, he shall come, saith the Lord of hosts.

But who may abide the day of his coming?

And who shall stand when he appeareth?

For he is like a refiner's fire:

And he shall sit as a refiner and purifier of sil-
ver.

And he shall purify the sons of men,
And refine them as gold and silver.
And he shall come near to you in judgment;
And will be a swift witness
Against those that oppress the hireling in his
wages,
The widow and the fatherless,
And that turn aside the stranger from his right,
And fear not me, saith the Lord of hosts.
But unto you that fear my name shall the sun
of righteousness arise
With healing in his wings.

SYNTHETIC READINGS
THE APOCRYPHA



THE FIRST BOOK OF ESDRAS

I ESDRAS III, IV

It came to pass in the reign of king Darius, that three young men of the king's bodyguard spake one to another, saying, Let us each write a sentence concerning that which is strongest: and he whose sentence shall seem wiser than the others, unto him shall the king give great gifts, and great honours in token of victory. So they wrote every man his sentence. The first wrote, Wine is the strongest. The second wrote, The king is strongest. The third wrote, Women are strongest: but above all things Truth beareth away the victory. Then they took their writings, and delivered them unto the king, and so he read them. And he said unto the young men, Declare unto us your mind concerning the things ye have written.

Then began the first, who had spoken of the strength of wine, and said:

O sirs, how exceeding strong is wine! it causeth all men to err that drink it: it maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich: it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt: and

when they are in their cups, they forget their love both to friends and brethren, and a little after draw their swords. O sirs, is not wine the strongest, seeing that it enforceth to do thus?

Then the second, who had spoken of the strength of the king, began to say:

O sirs, do not men excel in strength, that bear rule over sea and land, and all things in them? But yet is the king stronger: for he is their lord, and hath dominion over them; and in whatsoever he commandeth them they obey him. If he bid them make war one against the other, they do it: and if he send them out against the enemy, they go, and overcome mountains, walls, and towers. They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king. O sirs, how should not the king be strongest, seeing that in such sort he is obeyed?

Then the third, who had spoken of women, and of Truth, began to speak:

O sirs, is not the king great, and men are many, and wine is strong? who is it then that ruleth them, or hath the lordship over them? are they not women? Women have borne the king and all the people that bear rule by sea and land. Even of them came they: and they nourished them that planted the vineyards, from whence cometh the wine. Yea, a man leaveth his own father, and his own country, and cleaveth unto his wife. By this also must ye know that women have dominion over you: do ye not labour and toil, and bring and give all to

women? Yea, a man taketh his sword, and faceth danger and darkness for his love. O sirs, how can it be but women should be strong, seeing they do thus?

Yet, O sirs, is there a stronger than women. Great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. Is not the Maker of these things great? All the earth calleth upon Truth, and the heaven blesseth her: for with her is no unrighteous thing. Wine is wicked, the king is wicked, women are wicked; and they all pass away. But as for Truth, she abideth, and is strong for ever; she liveth and conquereth for evermore. With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unrighteous and wicked things; and all men do well like of her works. Neither in her judgment is any unrighteousness; and she is the strength, and the kingdom, and the power, and the majesty, of all ages. Blessed be the God of Truth!

And all the people then shouted, and said, Great is Truth, and strong above all things! And the king said unto him, Ask what thou wilt, and we will give it thee; for thou art indeed found wisest of all.

THE WISDOM OF SOLOMON

WISDOM II, III

The ungodly said within themselves, reasoning
not aright:

Short and sorrowful is our life;
And there is no healing when a man cometh to
his end,

Neither was any man known to return from the
grave.

Because by mere chance were we born,
And hereafter we shall be as though we had
never been:

For the breath in our nostrils is smoke,
And our reason is a spark kindled by the beat-
ing of our heart,

Which being extinguished, the body shall be
turned into ashes,

And the spirit shall be dispersed as thin air;
And our life shall pass away as the traces of a
cloud.

Thus reasoned they, and they were led astray;
For their own ignorance hath blinded them.

For God created man to be immortal,
And made him an image of his own eternity.

In the eyes of the foolish they seem to die;
And their departure is accounted to be misery,
And their journeying from us to be their ruin:
But they are in peace.

For the souls of the righteous are in the hand
of God,
And there shall no evil touch them.
Their reward is in the Lord,
And the care for them with the Most High.

WISDOM III, IV, V

Though the righteous die in his youth, yet shall
he be at rest.
For honourable age is not that which standeth
in length of days,
Nor that is measured by number of years:
But wisdom is the gray hair unto men,
And an unspotted life is ripe old age.
Having fulfilled his course in a short time, he
fulfilled long years;
For his soul was well-pleasing unto the Lord.

This the people saw, and understood it not,
Neither laid they up this in their minds:
That grace and mercy are with his chosen,
And that he hath regard unto his holy ones.
For their ignorance hath blinded them,
And they knew not the mysteries of God,
Neither hoped they for wages of holiness,
Nor did they judge that there is a prize for
blameless souls.
But when they see this, they shall say within
themselves:
This is he whose departure was taken for misery,
And whose going from us to be utter destruc-
tion.

How is he now numbered among the children of
God,
And his lot among the saints!
Thus the righteous that is dead shall condemn
the ungodly that are living,
And youth that is soon perfected shall admonish
the many years of an unrighteous man's
old age.
Yea, they shall be greatly rewarded:
For God hath proved them, and found them
worthy for himself.

WISDOM VI, VII

Wisdom is unto men a treasure that faileth not,
And they that use it obtain friendship with God.
For she is a breath of the power of God,
And a clear effluence of the glory of the Al-
mighty;
Therefore can nothing defiled find entrance into
her.
An effulgence from everlasting light is she,
And an unspotted mirror of the working of God,
And an image of his goodness.
And she, being one, hath power to do all things;
And remaining in herself, reneweth all things.
She is initiated into the knowledge of God,
And she chooseth out for him his works.
Fairer is she than the sun,
And above all the constellations of the stars:
Being compared with light, she is found to be
before it;
For to the light of day succeedeth night,
But against wisdom evil doth not prevail;

But she reacheth from one end of the world to
the other with full strength,
And ordereth all things graciously.

Wisdom is easily beheld of them that love her,
And found of them that seek her.
She forestalleth them that desire to know her,
Making herself first known.

He that riseth up early to seek her shall have
no toil,

For he shall find her sitting at his gates.

She goeth about, herself seeking them that are
worthy of her,

And in their paths she appeareth unto them
graciously,

And in every purpose she meeteth them:

And in all ages entering into holy souls,

She maketh them friends of God and prophets.

WISDOM VIII, IX

Now when I considered in my heart

How that in kinship unto wisdom is immortality,

And in her friendship is good delight,

And in the labours of her hands is wealth that
faileth not,

And in faithful communing with her is under-
standing,

And great renown in having fellowship with her
words,

I went about seeking how to take her unto my-
self.

But perceiving that I could not otherwise pos-
sess wisdom except God gave her me,

And that it was a part of wisdom to know whose
gift she is ;
I pleaded with the Lord and earnestly besought
him.

Then with my whole heart I prayed and said :
O God of the fathers, Lord of mercy,
Who madest all things by thy word,
Grant unto me wisdom, that sitteth by thy
throne,
And was present when thou wast making the
world.
O send her forth out of thy holy heavens,
And from the throne of thy glory bid her come,
That being present with me she may toil with
me,
And that I may learn what is well-pleasing be-
fore thee.
For what man knoweth the counsel of God?
Or who hath conceived what the Lord willeth?
For hardly do we divine the things that are
on earth,
And the things that are close at hand we find
with labour ;
But the things that are in the heavens who ever
yet traced out?
And who ever gained knowledge of thy counsel,
except thou gavest wisdom,
And sentest thy Holy Spirit from on high?
For so were the ways of them that are on earth
corrected,
And men were taught the things that are pleas-
ing unto thee.

ECCLESIASTICUS

ECCLESIASTICUS II

If thou comest to serve the Lord,
Prepare thy soul for temptation.
Set thine heart aright, and constantly endure,
And make not haste in time of trouble.
Cleave unto him, and depart not away,
That thou mayest be increased at thy latter end.
Whatsoever is brought upon thee take cheer-
fully,
And be patient when thou are changed to a low
estate.
For gold is tried in the fire,
And acceptable men in the furnace of adversity.
Put thy trust in him, and he will help thee;
Order thy ways aright, and set thy hope on him.

Ye that fear the Lord, wait for his mercy;
And turn not aside, lest ye fall.
Ye that fear the Lord, put your trust in him;
And your reward shall fail not.
Ye that fear the Lord, hope for good,
And for everlasting gladness and mercy.
Look at the generations of old, and see:
Who did ever put his trust in the Lord, and was
ashamed?
Or who did abide in his fear, and was forsaken?
Or whom did he ever despise, that called upon
him?

For the Lord is full of compassion and mercy;
And he forgiveth sins, and saveth in time of
affliction.

But woe unto fearful hearts, and to faint hands,
And to the sinner that goeth two ways!
Woe unto the faint heart! for it believeth not;
Therefore shall it not be defended.

Woe unto you that have lost your patience!
And what will ye do when the Lord shall visit
you?

They that fear the Lord will prepare their
hearts,

And will humble their souls in his sight, saying,
We will fall into the hands of the Lord,

And not into the hands of men;

For as his majesty is,

So also is his mercy.

ECCLESIASTICUS IV

Wisdom exalteth her children,
And layeth hold of them that seek her.
He that loveth her loveth life;
And they shall be filled with joy that seek her
early.

He that holdeth her fast shall inherit glory;
And wheresoever she entereth, the Lord will
bless.

They that serve her shall minister to the Holy
One:

And them that love her the Lord doth love.

Whoso giveth ear unto her shall judge the na-
tions:

And he shall dwell securely that attendeth unto her.

If a man commit himself unto her, he shall inherit her;

And his generation shall hold her in possession.

At the first she will walk with him by crooked ways,

And bring fear and dread upon him,

And torment him with her discipline,

Until she may trust his soul, and try him by her laws:

But at the last she will return the straight way unto him,

And will gladden him and shew him her secrets.

Then shall they know that there is nothing better than the fear of the Lord,

And nothing sweeter than his commandments.

ECCLESIASTICUS V, VIII, XI, XXXI

Set not thine heart upon thy goods;

And say not, They are sufficient for me.

For gold hath destroyed many,

And perverted the hearts of kings.

Yea, there is that waxeth rich by his wariness and pinching,

And this is the portion of his reward:

Whereas he saith, I have found rest,

And now will eat continually of my goods;

Yet he knoweth not what time shall come upon him,

And that he shall leave them to others, and die.

Blessed is the man that is found without blemish,
And whose soul hath not gone after gold!
Who is he? and we will call him blessed:
For wonderful things hath he done among his
people.

Who hath been tried thereby, and found perfect?

Then let him glory.

Who hath had the power to transgress, and hath
not transgressed?

Or to do evil, and hath not done it?

His name shall be established,

And the congregation shall declare his praise.

ECCLESIASTICUS V, XVI, XXIII, XLII

Say not thou, I will hide myself from the Lord;
Who shall remember me from on high?
Among so many people none shall behold me;
For what is my soul among such a number of
creatures?

Neither say thou in thine heart, Who seeth me?
I am compassed about with darkness, the walls
cover me,

And no man seeth me; what need I to fear?

Such a man feareth only the eyes of men,
And knoweth not that the eyes of the Lord
Are ten thousand times brighter than the sun,
Beholding all the ways of men,
And looking into secret places.
All things were known unto him or ever they
were created;

And in like manner also after they were perfected.

He searcheth out the deep, and the heart,

And considereth their crafty devices ;

For the eyes of the Lord are in every place,

And every hidden thing is revealed unto him.

Yea, no thought escapeth him,

Neither is any word hidden from him.

Behold, the heaven, and the heaven of heavens,

The deep, and the earth, and all that therein is ;

The mountains also and the foundations of the earth

Lie open and revealed unto the Lord.

Say not therefore, I have sinned, and no harm hath befallen me ;

For not for one sin shalt thou go unpunished.

Neither say thou, His compassion is great ;

The Lord will be pacified for the multitude of my sins :

For as his compassion is great, so also is his correction.

The Lord accepteth not the sacrifices of sinners ;

But judgeth every man according to his works.

ECCLESIASTICUS VI, XXXVII

My son, if thou wilt, thou shalt be taught ;

And if thou wilt apply thy mind, thou shalt be prudent.

If thou love to hear, thou shalt receive ;

And if thou bow down thine ear, thou shalt be wise.

Stand thou in the multitude of thine elders ;

And whoso is wise, cleave thou unto him.
Be willing to hear every godly discourse;
And let not the parables of understanding escape thee.

If thou seest a man of understanding, get thee
betimes unto him,

And let thy foot wear the steps of his door.
Yet accept no person against thine own soul,
And let not reverence for any man cause thee to fall;

But let the counsel of thine own heart stand:
For there is none more faithful unto thee than it.
For a man's mind is sometime wont to bring him tidings,

More than seven watchmen, that sit above in an
high tower.

And above this pray to the Most High,
That he may direct thy way in truth.

Let thy mind be upon the ordinances of the
Lord,

And meditate continually on his commandments:
Then shall he give thee wisdom, and establish
thine heart.

ECCLESIASTICUS VI, XXXVII

A faithful friend is a strong defence;
And he that hath found such hath found a
treasure.

Change not thy friend for any good thing;
Neither a faithful brother for the gold of Ophir.
Forsake not the old friend;
For the new is not comparable to him:
For a new friend is as new wine;

But when it is old, thou shalt drink it with pleasure.

Nothing doth countervail a faithful friend,

Yea, his excellency is beyond price.

For some man is a friend of his own occasion,

And will not abide in the day of trouble.

And there is a friend, who being turned to enmity and strife,

Will discover thy reproach.

Again, some friend is a companion at the table,

Yet will he not continue in the day of thy affliction.

In thy prosperity he will be as thyself;

But if thou be brought low, he will be against thee,

And will hide himself from thy face.

Every friend will say, I also am his friend:

But there is a friend, who is a friend in name only.

Is there not a grief in it even unto death,

When a companion and friend is turned to enmity?

But a faithful friend is the medicine of life;

And they that fear the Lord shall find him.

Yea, whoso feareth the Lord shall direct his friendship aright;

For as he is, even so also shall be his friend.

ECCLESIASTICUS X, XI

Commend not a man for his beauty;

Neither abhor a man for his outward appearance.

The bee is little among such as fly;

Yet is her fruit the chief of sweet things.
Boast not of thy clothing and raiment,
And exalt not thyself in the day of honour:
For the works of the Lord are wonderful,
And his ways among men are hidden.
Many kings have sat down upon the ground;
And one that was never esteemed hath worn the
crown.

Many mighty men have been greatly disgraced;
And the honourable delivered into other men's
hands.

For the beginning of pride is when one departeth
from God,

And his heart is turned away from his Maker.
But wisdom lifteth up the head of him that is
lowly,

And maketh him to sit among great men.
Great men, and judges, and potentates, shall be
honoured;

Yet is there none of them greater than he that
feareth the Lord.

ECCLESIASTICUS XV, XVII

Say not, It is through the Lord that I fell away;
Neither say thou, It is he that made me to err:
For he hath not commanded any man to do
wickedly,

Neither hath he given any man licence to sin.
The Lord created man at the beginning,
And endued them with strength proper to them.
He made them according to his own image,
And put the fear of him upon all flesh.
He filled them with the knowledge of wisdom,

And shewed them good and evil.
He set his eye upon their hearts,
To shew them the majesty of his works.
He added unto them knowledge,
And gave them the law of life for an heritage.
He made an everlasting covenant with them,
And shewed them his judgments.
Their eyes saw the majesty of his glory;
And their ear heard the glory of his voice.
And he said unto them, Beware of all unrighteousness;
And from all iniquity turn away.
He hath set fire and water before thee:
Thou mayest stretch forth thine hand unto
whichsoever thou wilt.
Before man is life and death;
And whichsoever he liketh, it shall be given him.
If thou wilt, thou shalt keep the commandments,
And to perform faithfulness is in thine own
power.

ECCLESIASTICUS XXXIV, XXXV

Think not to corrupt God with gifts;
And trust not to unrighteous sacrifices.
He that sacrificeth of a thing wrongfully gotten,
Doth offer reproach unto God.
The Most High hath no pleasure in the offerings
of the ungodly;
Neither is he pacified for sins by the multitude
of sacrifices.
As one that killeth the son before his father's
eyes

Is he that bringeth a sacrifice from the goods of
of the poor.

As one that slayeth his neighbour

Is he that taketh away his living.

The bread of the needy is the life of the poor:

He that depriveth him thereof is a man of blood.

He that keepeth the law bringeth offerings
enough;

He that taketh heed to the commandments sac-
rificeth a peace offering.

He that requiteth a good turn maketh a meal
offering;

And he that giveth alms sacrificeth a thank of-
fering.

Whoso honoureth his father maketh an atone-
ment for sins;

And he that doth reverence his mother bringeth
acceptable sacrifice.

ECCLESIASTICUS XXXVIII

Honour the physician with the honour due unto
him;

For verily the Lord hath created him.

For from the Most High cometh healing;

And he shall be honoured even by the king.

The skill of the physician shall lift up his head;

And in the sight of great men he shall be exalted.

The Lord created medicines out of the earth,

That he might be glorified in his marvelous
works;

And he that is wise will not despise them.

With them doth the physician heal a man,

And taketh away his pain.

Yea, there is a time when in his hands is the issue
of life:

For by his skill doth he make supplication unto
the Lord,

That he may prosper him in giving relief,
And send healing for the maintenance of life;
And from him is peace upon the face of the
earth.

ECCLESIASTICUS XXXVIII

Let us now praise famous men,
Even the artificer and workmaster,
That passeth his time by night as by day;
They that cut gravings of signets,
And his diligence is to make great variety;
He setteth his heart to preserve likeness in his
portraiture,
And is wakeful to finish his work.

So is the smith sitting by the anvil,
And considering the unwrought iron:
The vapour of the fire wasteth his flesh,
And in the heat of the furnace doth he wrestle
with his work;
The noise of the hammer is ever in his ear,
And his eyes are upon the pattern of the vessel;
He setteth his heart upon perfecting his works,
And is wakeful to adorn them perfectly.

So is the potter sitting at his work,
And turning the wheel about with his feet,
Who is always anxiously set at his work,
And all his handiwork is by measure;

He fashioneth the clay with his arm,
And bendeth its strength in front of his feet;
He applieth his heart to finish the glazing,
And is wakeful to make clean the furnace.

All these put their trust in their hands,
And each becometh wise in his own work.
Yea, though they be not sought for in the council
of the people,
Nor be exalted in the assembly;
Though they sit not on the seat of the judge,
Nor understand the covenant of judgment;
Though they declare not instruction and judgment,
And be not found among them that utter dark sayings:
Yet without these shall not a city be inhabited,
Nor shall men sojourn or walk up and down therein.
For these maintain the fabric of the world,
And in the handiwork of their craft is their prayer.

ECCLESIASTICUS XXXIX

He that giveth his mind to the law of the Most High,
And is occupied in the meditation thereof,
Will seek out the wisdom of all the ancients,
And will be occupied in prophecies.
He will keep the sayings of the men of renown,
And where subtil parables are, there will he be also.
He will seek out the hidden meaning of proverbs,

And be conversant in the dark sayings of parables.

He shall serve before great men,

And appear before princes :

He will travel through strange countries ;

For he hath tried the good and the evil among men.

He will give his heart to resort early to the Lord that made him,

And will pray before the Most High.

When the great Lord will,

He shall be filled with the spirit of understanding :

He shall pour forth the words of his wisdom,

And in prayer give thanks unto the Lord.

He shall direct his counsel and knowledge,

And in his secrets shall he meditate.

He shall shew forth that which he hath learned,

And shall glory in the law of the covenant of the Lord.

Many shall commend his understanding ;

And while the world endureth, it shall not be blotted out :

His memorial shall not depart away,

And his name shall live from generation to generation.

Nations shall shew forth his wisdom,

And the congregation shall declare his praise.

ECCLESIASTICUS XLIV

Wisdom iv

Let us now praise famous men,
By whom the Lord hath wrought great glory.
Such as did bear rule in their kingdoms,
And were men renowned for their power,
Giving counsel by their understanding,
Such as have brought tidings in prophecies:
Leaders of the people by their counsels,
And by their understanding men of learning for
the people;
Wise were their words in their instruction:
Such as sought out musical tunes,
And set forth verses in writing:
Men richly furnished with ability,
Living peaceably in their habitations:
All these were honoured in their generations,
And were the glory of their times.
Yea, they were men of mercy,
Whose righteous deeds have not been forgotten.
Their bodies are buried in peace,
But their name liveth for evermore.
For the memorial of virtue is immortal;
Because it is known with God and with men.
When it is present, men take example of it;
And when it is gone, they desire it:
And throughout all time it marcheth crowned
in triumph,
Victorious in the strife for the prizes that are
undefiled.
Therefore will the people tell of their wisdom,
And the congregation will shew forth their
praise.

SYNTHETIC READINGS
THE NEW TESTAMENT

THE GOSPELS

MATTHEW, MARK, AND LUKE

LUKE I

Blessed be the Lord, the God of our fathers,
For he hath visited and wrought redemption for
his people,
And hath raised us up an hope of salvation
In the house of his servant David
(As he spake by the mouth of the holy prophets
That have been since the world began);
To perform the mercy promised to our fathers,
And to remember his holy covenant;
The promise which he gave unto our fathers,
To grant unto us that we should serve him without fear,
In holiness and righteousness before him all our days.
Yea and thou, child, shalt be called the prophet
of the Most High:
For thou shalt go before the face of the Lord
To make ready his ways;
To give knowledge of salvation unto his people
In the remission of their sins,
Because of the tender mercy of our God,
Whereby the dayspring from on high shall
visit us,
To shine upon them that sit in darkness and
the shadow of death,
And to guide our feet into the way of peace.

LUKE II

Now there were in the same country shepherds abiding in the field, and keeping watch over their flock by night. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them:

Fear not; for behold, I bring you good tidings of great joy

Which shall be to all people:

For unto you is born this day in the city of David

A Saviour, which is Christ the Lord.

And this is the sign unto you:

Ye shall find a babe wrapped in swaddling clothes,

And lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

Glory to God in the highest,

And on earth peace, good will toward men.

And it came to pass, when the angels went away from them into heaven, that the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken

to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

MATTHEW II

Now in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king had heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa; for thus it is written by the prophet:

And thou Bethlehem, land of Judah,
Art in no wise least among the princes of
Judah:

For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.

Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

And they, having heard the king, went their

way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures, they offered unto him gifts, gold and frankincense and myrrh.

LUKE II

Now it came to pass in those days, that there went out a decree from Cæsar Augustus that all the world should be enrolled. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, his wife. And it came to pass, while they were there, that Mary brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And they called his name Jesus.

And they brought the child up to Jerusalem, to present him to the Lord (as it is written in the law, Every male that is born shall be called holy to the Lord). And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto

him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said:

Now lettest thou thy servant depart, O
 Lord,
 According to thy word, in peace;
 For mine eyes have seen thy salvation,
 Which thou hast prepared before the face of
 all peoples;
 A light for revelation to the Gentiles,
 And the glory of thy people Israel.

And when the parents had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong, becoming full of wisdom: and the grace of God was upon him.

LUKE II

And the child Jesus grew, and waxed strong, becoming full of wisdom; and the grace of God was upon him.

Now his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents

knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house? And they understood not the saying which he spake unto them: howbeit his mother kept all these sayings in her heart.

And he went down with them, and came to Nazareth; and he was obedient unto them. And Jesus advanced in wisdom and stature, and in favour with God and men.

MATTHEW III. MARK I. LUKE III

In those days came John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven is at hand. Even as it is written:

The voice of one crying in the wilderness,
Prepare ye the way of the Lord.

Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan;

and they were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of your repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham! And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

And the multitudes asked him, saying, What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And there came also publicans to be baptized, and they said unto him, Master, what must we do? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither accuse any one wrongfully; and be content with your wages. And with many other things in his exhortation preached he unto the people.

MATTHEW III, IV. MARK I. LUKE III, IV

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he beheld the heav-

ens opened unto him, and the Spirit as a dove descending upon him: and a voice came out of the heavens,

Thou art my beloved Son;
In thee am I well pleased.

And straightway the Spirit driveth him forth into the wilderness, to be tempted. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts.

Now he did eat nothing in those days: and when they were completed, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down from hence; for it is written:

He shall give his angels charge over thee:
And on their hands shall they bear thee up,
Lest haply thou dash thy foot against a
stone.

Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, in a moment of time, and he said unto him, All these things will I give thee, if thou wilt fall

down and worship me. Then saith Jesus unto him, Get thee hence, Satan! for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And when the devil had completed every temptation, he departed from him for a season; and behold, angels came and ministered unto him. And in the power of the Spirit Jesus returned into Galilee: and a fame went out concerning him through all the region round about.

LUKE IV

And Jesus in the power of the Spirit returned into Galilee. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written:

The Spirit of the Lord is upon me,
Because he hath anointed me
To preach good tidings to the poor:
He hath sent me
To heal the broken-hearted,
To proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the
Lord.

And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all

in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

MATTHEW IV, XII. MARK V

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases and all manner of sickness among the people. And his name was spread abroad, inso-much that the multitudes followed him, and pressed upon him that they might touch him; for power went forth from him, and healed them all.

And a certain woman, who had an infirmity twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind and touched his garment. For she said within herself, If I may touch but the hem of his garment, I shall be made whole. And straightway she felt in her body that she was healed of her plague.

And straightway Jesus, perceiving that the power proceeding from him had gone forth, turned him about in the press, and said, Who did touch my garments? And his disciples said unto him, Thou seest the multitude pressing upon thee, and sayest thou, Who touched me? But Jesus said, Some one did touch me: for I

perceived that power had gone forth from me. And he looked round about to see her that had done this thing. But the woman fearing and trembling, came and fell down before him, and told him all the truth. And he said unto her, Daughter, be of good cheer; thy faith hath made thee whole. Go in peace.

And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us! and, God hath visited his people! And this report went forth concerning him in the whole of Judæa, and all the region round about.

MATTHEW XII. MARK II, III. LUKE VI, XIII

Now it came to pass on a sabbath, that Jesus was going through the cornfields; and his disciples were an hungred, and began to pluck ears of corn, and to eat. But certain of the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do on the sabbath. And Jesus answering them said, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread, which it is not lawful to eat save for the priests alone? Or have ye not read in the law, how that on the sabbath day the priests in the temple by their labours profane the sabbath, and are guiltless? But if ye had known what this meaneth,

I desire mercy, and not sacrifice,' ye would not have condemned the guiltless. For the Son of man is lord of the sabbath.

And he departed thence, and went into their synagogue: and there was a man there whose right hand was withered. And the scribes and the Pharisees watched Jesus, whether he would heal on the sabbath; that they might find how to accuse him. And Jesus said unto the man whose hand was withered, Stretch forth thine hand. And he stretched it forth; and it was restored whole, as the other. The Pharisees therefore asked Jesus, saying, Is it lawful to heal on the sabbath day? And Jesus said unto them, I ask you, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to destroy it? What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

And again he was teaching in one of the synagogues on the sabbath day. And behold, a woman who had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he laid his hands upon her: and immediately she was made straight, and glorified God. But the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, spake and said unto the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. But Jesus answered him, and said, Doth not each one of you on the

sabbath loose his ox from the stall, and lead him away to watering? And ought not this woman, who has been bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath? And he said unto them, The sabbath was made for man, and not man for the sabbath.

MATTHEW V

And seeing the multitudes, Jesus went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

Ye are the light of the world. A city set on an hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

MATTHEW V. LUKE VI

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, Except your righteousness shall exceed that of the scribes and Pharisees ye shall in no wise enter into the kingdom of heaven.

Ye have heard that it was said to them of old time, Thou shall not kill; and whosoever shall kill, shall be in danger of the judgment: but I say unto you, Whosoever is angry with his brother without cause, shall be in danger of the judgment. Therefore if thou art offering thy

gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children

of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth the rain on the just and on the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? But love your enemies, and do them good, despairing of no man; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and the evil. Be ye therefore perfect, even as your Father who is in heaven is perfect.

MATTHEW VI

Take heed that ye do not your righteousness before men, to be seen of them: otherwise ye have no reward with your Father who is in heaven.

When therefore thou givest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But thou, when thou givest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

And when ye pray, ye shall not be as the hypocrites; for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But

thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily, I say unto you, They have received their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father who seeth in secret shall recompense thee.

Be ye therefore perfect, even as your Father who is in heaven is perfect.

MATTHEW VI. LUKE XI

And it came to pass, as Jesus was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us how to pray. And he said:

When ye pray, use not vain repetitions as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. And when ye stand praying, forgive, if ye have aught against any: that your Father also who is in heaven may forgive you your trespasses. After this manner therefore pray ye:

Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come.

Thy will be done,
As in heaven, so on earth.
Give us this day our daily bread.
And forgive us our debts,
As we also have forgiven our debtors.
And bring us not into temptation,
But deliver us from evil.

For what man is there of you, that is a father, who, if his son shall ask him for a loaf, will give him a stone? or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give right gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.

MATTHEW VI. LUKE XII

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the meat, and the body than the raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For all these things do the nations of the world seek after: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

MATTHEW VII. LUKE VI

Judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed

down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. And as ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

MATTHEW VII. LUKE VI

Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Therefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do

many mighty works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

And it came to pass, when Jesus ended these sayings, that the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.

MATTHEW VIII. MARK XI. LUKE VII

Now when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do

this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, With no man in Israel have I found so great faith. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

And Jesus saith unto his disciples, Have faith in God! For verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and in his heart shall not doubt, but shall believe that what he saith cometh to pass; he shall have it. Yea, if ye have faith, though it be even as a grain of mustard seed, ye shall ask what ye will; and nothing shall be impossible unto you.

LUKE VII

Now one of the Pharisees, Simon by name, desired Jesus that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman who was in the city, a sinner; and when she knew that Jesus was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and did wipe them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner.

And Jesus, perceiving his thought, said, Simon, I have somewhat to say unto thee. And he saith, Master, say on. And Jesus saith, A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And Jesus said unto him, Thou hast rightly judged. And turning to the woman, Jesus said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water-for my feet; but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss; but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto the woman, Thy sins are forgiven; go in peace.

MATTHEW XI, XXI. MARK XI. LUKE VII, XX

And it came to pass on one of the days, as Jesus was teaching the people in the temple, and preaching the gospel, that there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I also will ask you

a question; and tell me: The baptism of John, was it from heaven, or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, From men; all the people will stone us: for they are persuaded that John was a prophet. So they answered that they knew not whence it was.

Then said Jesus unto them, Whereunto shall I liken the men of this generation? They are like unto children that sit in the marketplace, and call one to another; who say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. For John the Baptist came eating no bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, the friend of publicans and sinners! And wisdom is justified by her works.

MATTHEW XIII. MARK IV. LUKE VIII

The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a boat, and sat; and the whole multitude stood on the shore. And he taught them many things in parables, and said unto them in his teaching:

Behold, the sower went forth to sow: and it came to pass, as he sowed, some seed fell by the wayside, and the birds came and devoured it. And other fell on the rocky ground, where

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it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered away. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. But other fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, some thirtyfold, some sixtyfold, and some an hundredfold. He that hath ears to hear, let him hear.

And when he was alone, the disciples said unto him, Explain unto us the parable of the sower. And he saith unto them, Know ye not this parable? and how shall ye know all the parables? Hear ye then the parable of the sower:

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and snatcheth away that which was sown in his heart. This is he that received seed by the wayside. But he that received the seed into rocky places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but endureth for a while: for in time of temptation, when tribulation or persecution ariseth because of the word, by and by he is offended. And he that received seed among the thorns, is he that heareth the word; but the cares and pleasures of the world, and the deceitfulness of riches, and the lusts of other things, choke the word, and he becometh unfruitful. But he that received seed into the good ground, is he that receiveth the word and

understandeth it; and out of an honest and good heart, holding the word fast, bringeth forth fruit with stedfastness.

MATTHEW XIII

The same day went Jesus out of the house, and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he taught them many things in parables. And he set forth this parable before them, saying:

The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this! And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

Then Jesus left the multitudes, and went into the house. And his disciples came unto him, saying, Explain unto us the parable of the

tares of the field. Jesus therefore answered and said unto them, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the wicked one; the enemy that sowed them is the evil one: and the harvest is the end of the world; and the reapers are angels. He that hath ears, let him hear.

MATTHEW VIII. MARK V. LUKE VIII

Now when Jesus was come to the other side of the sea, straightway there met him a man with an unclean spirit, who had his dwelling in the tombs. And for a long time he had worn no clothes, and abode not in any house, but in the tombs. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. And no man could any more bind him, no, not with a chain; because that he had often been bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. And he was exceeding fierce, so that no man could pass by that way. And when he saw Jesus from afar, he ran unto him and worshipped him. Then Jesus commanded the unclean spirit, and it came out from the man, and left him. And when the multitude was come to Jesus, they saw the man sitting at the feet of Jesus, clothed and in his right mind. And they did all marvel greatly.

And as Jesus was entering into the boat, the

man besought that he might go with Jesus. Howbeit Jesus suffered him not, but saith unto him, Return to thine own house and to thy friends. So the man went his way, publishing throughout the whole city how great things Jesus had done for him.

MATTHEW XI, XXIII. LUKE XI

Beware of the scribes and the Pharisees; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not touch them with one of their fingers. They shut the kingdom of heaven against men. They have taken away the key of knowledge; they enter not in themselves, and them that would enter they hinder.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

MATTHEW IX, X. MARK VI. LUKE IX, X

Now when Jesus saw the multitudes, he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. And he called unto him the twelve dis-

ciples, and gave them all authority. And as he sent them forth, he charged them, saying:

As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues will they scourge you; and ye shall be hated of all men for my sake. But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.

Remember the word that I spake unto you, A disciple is not above his master, nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household! But fear not: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light; and what ye hear in the inner chambers, that proclaim ye upon the housetops. He that receiveth you receiveth me; and he that receiveth me receiveth not me, but him that sent me.

MATTHEW XII, XV. MARK VII. LUKE VI

Then were there gathered together unto Jesus the Pharisees, and certain of the scribes, who had come from Jerusalem, and had seen that some of his disciples ate their bread with defiled, that is, unbaptized, hands. They said therefore unto Jesus, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? And Jesus called to him the multitude, and said unto them:

Hear, and understand. Not that which entereth into the mouth defileth the man; but that which proceedeth out of the man, this defileth the man. For from within, out of the heart of man, proceed evil thoughts: these are the things that defile the man. And I say unto you, that every idle word that men shall speak, they shall give account thereof. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart the mouth speaketh.

MATTHEW XII, XVI. MARK VIII. LUKE XI,
XII

Then came certain of the scribes and Pharisees unto Jesus, saying, Master, we would see a sign from thee. And they besought him to shew them a sign from heaven. But Jesus answered and said unto them:

An evil and adulterous generation seeketh

after a sign! and there shall no sign be given to it but the sign of Jonah the prophet. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, something more than Solomon is here. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, something more than Jonah is here.

And Jesus sighed deeply in his spirit, and saith, Why doth this generation seek a sign? When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when a south wind bloweth, ye say, There will be a scorching heat; and it cometh to pass. Ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? And why even of yourselves judge ye not what is right? No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they who enter in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Take heed therefore that the light that is in thee be not darkness. If therefore thy whole body be full of

light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

MATTHEW XVI, XXIII. MARK VIII, XII. LUKE
XII, XX

Then Jesus charged his disciples, saying, Take heed and beware of the leaven of the Pharisees. And they reasoned among themselves, saying, It is because we brought no bread. And Jesus perceiving it, saith unto them, How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees. Then understood they how that he bade them beware, not of the leaven of bread, but of the teaching of the Pharisees. Then began he to say unto his disciples plainly:

Above all things beware of the leaven of the Pharisees, which is hypocrisy. All their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and salutations in the marketplaces, and to be called of men, Rabbi, Rabbi. And they devour widows' houses, even while for a pretence they make long prayers! But be not ye like unto them. For there is nothing covered up, that shall not be revealed; nor anything secret, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have whispered in the ear in the inner chambers shall be proclaimed upon the housetops.

MATTHEW XVI, XX. MARK VIII, X. LUKE IX,
XVIII. JOHN XII

And as Jesus was going up to Jerusalem, he took the twelve disciples apart by themselves, and in the way he began to shew unto them, that he must go unto Jerusalem, and be delivered unto the elders and chief priests and scribes, and suffer many things of them, even unto death. And Peter took him, and began to rebuke him, saying, Far be it from thee, Lord! this shall never be unto thee! But Jesus turned, and said unto Peter, Get thee behind me, Satan! thou art a stumbling block unto me; for thou mindest not the things of God, but the things of men.

Then said Jesus unto his disciples, Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. Even so I, if I be lifted up from the earth, will draw all men unto me. He that loveth his life loseth it; and he that hateth his life in this world, shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be. Now is my soul troubled; and what shall I say — Father, save me from this hour? Nay! for this cause came I unto this hour. Father, glorify thy name. And when Jesus had spoken these words, he stedfastly set his face to go to Jerusalem.

MATTHEW XVII. MARK IX. LUKE IX

Then Jesus taketh with him Peter, and James, and John, and bringeth them up into an high

mountain apart by themselves to pray: and he was transfigured before them. And as he prayed, the fashion of his countenance was altered, and his garments became dazzling and white; so as no fuller on earth can whiten them. And, behold, there appeared unto him Moses and Elijah in glory: and they were talking with Jesus. And as these were parting from Jesus, Peter said unto him, Master, it is good for us to be here: let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. For he knew not what to say. While he was yet speaking, there came a bright cloud and overshadowed them: and they feared as they entered into the cloud. And, behold, there came a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, be not afraid. And lifting up their eyes, they saw no one save Jesus only.

And it came to pass, when they were come down from the mountain, that a great multitude met Jesus. And, behold, there came to him a man, kneeling to him, and crying, Lord, I beseech thee have mercy on my son, mine only child: for he is epileptic, and suffereth grievously; and he foameth, and grindeth his teeth, and pineth away. And Jesus said, Bring him hither to me. And they brought him unto Jesus: and straightway he fell on the ground, and wallowed foaming. And Jesus asked his

father, How long time is it since this is come unto him? And he said, From a child. And oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy disciples, and they could not cure him: but thou, if thou canst do anything, have compassion on us, and help us! And Jesus said unto him, If thou canst! But I say unto thee, All things are possible to him that believeth. And Jesus took the child by the hand, and raised him up; and he arose, and was cured from that hour. And they were all astonished at the majesty of God.

Then came the disciples to Jesus apart, and said, Why could not we cure him? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

MATTHEW XVIII, XIX. MARK IX, X. LUKE
I, IX, XVIII

And they brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them up in his arms, and blessed them. And he said:

Whosoever shall receive one such little child in my name, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, he shall in no wise lose his reward. But it were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble! Take heed therefore that ye despise not one of these little ones; for I say unto you, In heaven their angels do always behold the face of my Father who is in heaven.

For thus it is written:

Thou, child, shalt be called the prophet of the
Most High:

For thou shalt go before the face of the Lord,
To make ready his ways;
To give the knowledge of salvation unto his
people:

Because of the tender mercy of our God,
Whereby the dayspring from on high shall
visit us,

To shine upon them that sit in darkness and the
shadow of death;

And to guide our feet into the way of peace.

MATTHEW XVIII, XX. MARK IX, X. LUKE IX

Then came there near unto Jesus, James and John, the sons of Zebedee, saying unto him, Master, we would that thou shouldest do for us

whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

But Jesus said unto them, Ye know not what ye ask! Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give, but it is for them for whom it hath been prepared of my Father. And when the rest of the disciples heard this saying, they began to be moved with indignation concerning the two brethren.

And they came to Capernaum: and when he was in the house Jesus asked them, What was it that ye were reasoning among yourselves by the way? But they answered him not a word: for they had been disputing one with another, who then should be greatest.

And Jesus sat down, and called the twelve; and he saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But so shall it not be among you: but whosoever would become great among you, let him be your minister; and whoever would be first among you, let him be servant of all. And he called to him a little child, and set him in

the midst of them; and taking him up in his arms, he said unto them, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

MATTHEW XII. MARK III, IX. LUKE VIII, IX,
XIII

And it came to pass, as Jesus was going to Jerusalem, that he sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And the Samaritans would not receive him. And when his disciples saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? But he rebuked them, and said, Ye know not what manner of spirit ye are of! For the Son of man came not to destroy men's lives, but to save them. And they went on to another village.

And as they were on the way, one of the disciples came to Jesus, saying, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

But Jesus answered and said, Forbid him not; for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us, is for us. And whosoever he be that doeth the will of God, the same is my brother, and sister, and mother. And I say unto you, Many shall come from the

east and west, and from the north and south, and shall sit down in the kingdom of God.

MATTHEW VIII. LUKE IX, XIV. JOHN XII

And as they were going on their way, a certain man came to Jesus, and said unto him, I will follow thee whithersoever thou goest! And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. And another also said, I will follow thee, Lord; but suffer me first to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Now there were following him great multitudes; and he turned, and said unto them, Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish! If therefore any man would serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour.

LUKE X

And, behold, a certain lawyer stood up and tempted Jesus, saying, Master, what shall I do

to inherit eternal life? And he said unto him, What is written in the law? how readeſt thou? And he answering ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf. And Jeſus ſaid unto him, Thou haſt answered right; this do, and thou ſhalt live. But he, deſiring to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour? Jeſus made answer and ſaid:

A certain man was going down from Jeruſalem to Jericho; and he fell among robbers, who both ſtripped him and beat him, and departed, leaving him half dead. And by chance a certain prieſt was going down that way: and when he ſaw him, he paſſed by on the other ſide. And in like manner a Levite alſo, when he came to the place, and ſaw him, paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was: and when he ſaw him, he was moved with compaſſion, and came to him, and bound up his wounds, pouring on them oil and wine; and he ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow he took out two ſhillings, and gave them to the hoſt, and ſaid, Take care of him; and whatſoever thou ſpendeſt more, I, when I come back again, will repay thee. Which of theſe three, thinkeſt thou, proved neighbour unto him that fell among the robbers? And he ſaid, He that ſhewed mercy on him. And Jeſus ſaid unto him, Go, and do thou likewiſe.

LUKE XII

And it came to pass, as Jesus was teaching the people, that one of the company said unto him, Master, bid my brother divide the inheritance with me. But Jesus said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake this parable unto them, saying:

The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. And will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

Therefore I say unto you, Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal. Be not covetous, but give alms; make for yourselves purses which wax not

old, a treasure in the heavens that faileth not. For where your treasure is, there will your heart be also.

LUKE XIV

And it came to pass, that Jesus went into the house of one of the rulers of the Pharisees to eat bread. And as he sat at meat with those that were bidden, he marked how they chose out for themselves the chief seats. Jesus therefore spake this parable unto them, saying:

When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a man more honourable than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; till he that hath bidden thee shall come and say to thee, Friend, go up higher. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

MATTHEW XXII. LUKE XIV

The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast. But they all with one consent began to make excuse. The first said, I have bought a field, and I must needs go out and see it; I pray thee have me excused. And another said, I have bought five yoke of

oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servants came, and told their lord these things. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the rest laid hold on his servants, and treated them shamefully, and killed them. Then saith the king to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.

MATTHEW IX. MARK II. LUKE V, XV

Now a certain man made Jesus a great feast in his house: and many publicans and sinners came and sat down with Jesus and his disciples. And the scribes and Pharisees, when they saw that Jesus was eating with the sinners and publicans, said unto his disciples, He eateth and drinketh with publicans and sinners! And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick; I came not to call the righteous, but sinners to repentance. And he spake unto them this parable:

What man of you, having an hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.

Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

LUKE XV

A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto him his living. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began

to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have filled himself with the husks that the swine did eat: and no man gave unto him.

But when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son; make me as one of thy hired servants. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found.

MATTHEW XVIII. LUKE XVII

Then came Peter unto Jesus, and said, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times;

but, Until seventy times seven. Yea, and if thy brother sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him. And he spake this parable, saying:

There was a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him that owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord was moved with compassion, and forgave him the debt. But that same servant went out and found one of his fellow-servants, who owed him an hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest! And his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not; but went and cast him into prison, till he should pay that which was due. Now when his lord knew what his servant had done, he called him unto him, and saith to him, Thou wicked servant! I forgave thee all thy debt, because thou hadst not wherewith to pay: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

Even so, I say unto you, whensoever ye stand praying, forgive, if ye have aught against any, even as your Father who is in heaven forgiveth you. Thou shalt therefore be perfect, even as your Father who is in heaven is perfect.

LUKE XVII

And it came to pass, as Jesus was on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: and they lifted up their voices, saying, Have mercy upon us! And when Jesus saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they were going, that they were cleansed — every one.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God; and he fell down on his face at the feet of Jesus, and gave him thanks: and he was a Samaritan! And Jesus answering said, Were not the ten cleansed? but where are the nine? For there were not found that returned to give glory to God, save this one, and he a stranger!

MATTHEW VII. LUKE XI, XVIII

And Jesus spake these parables unto them, to the end that men ought always to pray, and not to faint. And he said:

There was in a city a judge, who feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Do me justice of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will do her justice, lest she wear me out by her continual coming. And Jesus said,

Hear what the unrighteous judge saith. And shall not the righteous judge, even God, regard his own, that cry to him day and night?

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him whatsoever things he needeth. Even so I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

MATTHEW XIX. MARK X. LUKE XVIII

I Timothy vi

As Jesus was going forth on his way, there ran one to him, and kneeled to him, and asked him, saying, Good Master, what good thing shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God; but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not

bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. And he said unto him, Master, all these things have I observed from my youth: what lack I yet? And Jesus looking upon him loved him, and said unto him, One thing thou lackest; if thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when he heard this saying, his countenance fell, and he went away sorrowful; for he was one that had great possessions.

I beseech you therefore to have your turn of mind free from the love of money. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. Wherefore let them that are rich in this present world be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy. Let them do good, being rich in good works, that they may be ready to distribute, willing to sympathize; laying up in store for themselves a good treasure against the time to come, that they may lay hold on the life which is life indeed.

LUKE XVIII

And Jesus spake this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:

Two men went up into the temple to pray; the

one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me the sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

MATTHEW XX. MARK VIII, X. LUKE XVIII.
JOHN VIII

Then spake Jesus and said, I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life.

And they bring a blind man unto him, and beseech Jesus to touch him. And he took the blind man by the hand, and led him out of the village; and when he had spit on his eyes, and put his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men! for I behold them as trees, walking. Then again put he his hands upon his eyes; and he looked stedfastly, and was restored, and saw every man clearly.

And it came to pass, as Jesus was come nigh unto Jericho, that a certain blind man, named Bartimæus, sat by the way side begging: and hearing a multitude going by, he inquired what

it might mean. And they told him, saying, Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me! And they that were passing rebuked him, that he should hold his peace: but he cried out the more, Thou son of David, have mercy on me! Now when Jesus heard him, he stood still, and said, Call ye him. And they call the blind man, saying, Be of good cheer! rise, he calleth thee. And he, casting aside his garments, sprang up and came to Jesus. And when he was come near, Jesus asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus being moved with compassion, touched his eyes: and straightway he received his sight. And he followed Jesus, glorifying God: and all the people, when they saw it, gave praise unto God, saying, He hath done all things well! He maketh even the blind to see!

LUKE XIX

Now Jesus entered and was passing through Jericho. And behold, a man called by name Zaccheus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him; for Jesus was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zaccheus, make haste, and come down; for to day I will abide at thy house. And he

made haste, and came down, and received him joyfully. And when the people saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner! And Zaccheus stood, and said unto Jesus, Behold, Lord, henceforth the half of my goods will I give to the poor; and if I have wrongfully exacted aught of any man, I will restore fourfold. And Jesus said unto him, Now is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

MATTHEW XXI. MARK XI. LUKE XIX.

JOHN XII

On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of the palm trees, and went forth to meet him. And having found a colt, they cast their garments on him, and set Jesus thereon. And as he went, they spread their garments in the way; and others branches, which they had cut from the fields. And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples, and they that followed, began to rejoice and praise God, crying with a loud voice:

Hosanna to the Son of David!

Blessed is he that cometh in the name of the
Lord!

Hosanna in the highest!

The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the whole world is gone after him!

And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

MATTHEW XIII. MARK IV. LUKE XIX

These parables spake Jesus unto the people, because they supposed that the kingdom of God was immediately to appear. And he said:

So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, straightway he putteth forth the sickle, because the harvest is come.

And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which indeed is less than all seeds; but when it is sown upon the earth, it groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

And with many such parables spake he the word unto them, as they were able to hear it; and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

MATTHEW XXIV. MARK XIII. LUKE XVII,
XXI

And being asked when the kingdom of God cometh, Jesus answered and said:

Take heed that no man lead you astray. For many shall come in my name, saying, I am he; and, The time is at hand: go ye not after them. And if any man shall say unto you, Lo, here is the Christ, or, Here; believe him not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. But take ye heed: behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe him not. For the kingdom of God cometh not with observation: neither shall it be said, Lo, here! or, There! for lo, the kingdom of God is within you.

MATTHEW XXIV, XXV. MARK XIII. LUKE
XII, XVII, XXI

And being asked, when the kingdom of God cometh, Jesus answered and said:

Take ye heed, watch and pray; for ye know not when the time is. For it is as when a man sojourning in another country, having left his house, and having given authority to his servants, to each one his work, commanded also the porter to be on the watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming

suddenly, he find you sleeping. Blessed are those servants, whom the lord when he cometh shall find watching. And if he shall come in the second watch, and if in the third, and so find them, blessed are those servants. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly. Watch ye therefore at every season; for ye know not the hour.

And he spake this parable unto them, saying:

Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, Peradventure there will not be enough for us and you, and haply there be none to greet the bridegroom: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Watch therefore, for ye know not the day nor the hour. Let your loins be girded about, and your lamp burning, and be ye yourselves ready.

MATTHEW XXV. LUKE XVI, XIX

Jesus spake this parable unto them, saying:

The kingdom of heaven is as when a man, going into another country, called his own servants, and delivered unto them his goods, saying, Trade herewith till I come. And unto one he gave five talents, to another two, to another one; and he went on his journey. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not

scatter? thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

Even so I say unto you, Unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away. For he that is faithful in a very little, is faithful also in much; and he that is unrighteous in a very little, is unrighteous also in much. If therefore ye have not been faithful in the mammon of this world, who will commit to your trust the true riches?

MATTHEW XXVI. MARK XIV. JOHN XII

Now when Jesus was in Bethany, in the house of Simon the leper, they made him a supper. And as he sat at meat, there came unto him a woman having an alabaster cruse of exceeding precious ointment; and she brake the cruse, and poured the ointment upon his head: and the house was filled with the odour of the ointment. But when the disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for above three hundred pence, and given to the poor. And they murmured against her.

But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you, and whensoever ye will ye can do

them good: but me ye have not always. She hath done what she could: she hath anointed my body aforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

MATTHEW XXII. MARK XII. LUKE XX

Romans xiii. I Thessalonians ii

And the scribes and the chief priests watched Jesus, and sent forth spies, who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. And they asked Jesus, saying, Master, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God: Is it lawful for us to give tribute unto Cæsar, or not? But he perceived their craftiness, and said unto them, Shew me a penny. Whose image and superscription hath it? And they said, Cæsar's. And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

Wherefore let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good

work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, to administer punishment to him that doeth evil. Wherefore ye must needs be in subjection, not only for this, but also for conscience' sake. For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Take thought for things honourable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men; in all things walking worthily of God, who called you into his own kingdom and glory.

MATTHEW XXII. MARK XII

Now the Pharisees, when they heard that Jesus had put the Sadducees to silence, gathered themselves together. And a certain scribe also came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

Jesus answered, The first is, Hear, O Israel, The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and

with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God! And no man after that durst ask him any question.

MATTHEW XXV

When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left.

Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat; I was athirst, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying,

Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily I say unto you, In so far as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say unto them on the left hand, Depart from me, ye workers of iniquity: for I was an hungred, and ye gave me no meat; I was athirst, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, In so far as ye did it not unto one of these least, ye did it not unto me.

MATTHEW XXVI, XXVII. MARK XIV. LUKE
XXII. JOHN XVIII

Then were gathered together the chief priests and the elders of the people unto the court of the high priest; and they took counsel together that they might take Jesus by subtilty, and kill him. And one of the twelve, who was called Judas Iscariot, went unto them, and said, What are ye willing to give me, and I will deliver him unto you? And they were glad, and covenanted to give him money. And he con-

sented: and they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver Jesus unto them.

Now Jesus, when he had supped with his disciples, went forth over the brook Kidron, where was a garden, into the which he entered, himself and his disciples. And Judas knew the place; for Jesus oftentimes resorted thither with his disciples. Judas therefore cometh thither, and with him a multitude with swords and staves from the chief priests and elders of the people. And Judas gave them a sign, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. And straightway he came to Jesus. and said, Hail, Rabbi; and kissed him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? Then they came and laid hands on Jesus, and took him. And when morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

And Judas, when he saw that Jesus was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood. But they said, What is that to us? see thou to it. •

MATTHEW XXVI. MARK XIV. LUKE XXII.
JOHN XIII, XVIII

Now on the first day of unleavened bread, Jesus was sitting at meat with the twelve dis-

ciples. And he began to be troubled in spirit, and said unto them, Little children, yet a little while am I with you. Ye shall seek me; and as I said unto the Jews, so say I now unto you, Whither I go ye cannot come. Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. Jesus saith unto him, Wilt thou lay down thy life for me? Simon Peter saith unto him, Lord, I am ready with thee to go both to prison and to death! and in like manner also said they all.

Then saith Jesus unto them, This night shall all ye be offended in me; as it is written:

I will smite the shepherd,
And the sheep of the flock shall be scattered
abroad.

But Peter answered and said unto him, If all shall be offended in thee, yet will not I! Jesus saith unto him, Verily I say unto thee, This day, even this night, before the cock crow, thou shalt deny me thrice. But Peter spake exceeding vehemently, Even if I must die with thee, yet will not I deny thee!

Now Jesus, when he had supped with his disciples, went forth over the brook Kidron, where was a garden, into the which Jesus entered, himself and his disciples. And there came a great multitude with swords and staves, from the chief priests and elders of the people; and

they laid hands on Jesus, and took him. Then all the disciples forsook him; and fled. And the officers led Jesus away, and brought him into the high priest's house.

But Peter followed him afar off, and came into the court of the high priest. And when the officers had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, Thou also wast with Jesus the Galilean. But Peter denied before them all, saying, Woman, I know him not.

Then the high priest stood up in the midst, and asked Jesus concerning his disciples and his teaching. Jesus answered, Why askest thou me? ask them that have heard me, what I spake unto them; behold, these know the things which I said. Now Peter was standing and warming himself. They said therefore unto him, Art thou one of his disciples? He denied with an oath, and said, I am not! And one of the servants of the high priest said to Peter, Did not I see thee in the garden with him? Of a truth thou art one of them; for thy speech betrayeth thee. But he began to curse and to swear, I know not this man of whom ye speak! And immediately, while he was yet speaking, the cock crew. And the Lord turned, and looked upon Peter.

MATTHEW XXVI. MARK XIV. LUKE XXII.
JOHN XIII

Now the disciples made ready the passover in a large upper room. And when the hour was come, Jesus sat down with the disciples. And he said unto them, I have greatly desired to eat this passover with you; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And as they were eating, he began to be troubled in spirit, and he said, Verily, verily, I say unto you, One of you shall betray me. And they were exceeding sorrowful. And the disciples looked one on another, doubting who should do such a thing. And they began to say unto him, one by one, Is it I? And he said unto them, It is one of the twelve, even he that dippeth with me in the dish. The Son of man goeth, even as it is written of him; but woe unto him through whom the Son of man is betrayed! good were it for that man if he had not been born. And Judas also said, Is it I, Rabbi?

Now there was at the table reclining in Jesus' bosom, the disciple whom Jesus loved. Unto him therefore Simon Peter beckoneth, and saith, Tell us who it is of whom he speaketh. And the beloved disciple leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? Jesus answereth, It is he, for whom I shall dip the sop, and give it him. And when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot, and saith, That thou doest, do quickly. Now no man at the table

knew for what intent he spake this unto him. For some thought that, because Judas had the bag, Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something for the poor. But Judas, as soon as he received the sop, went out straight-way; and it was night.

When therefore he was gone out, Jesus saith, Little children, yet a little while am I with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come, so say I now unto you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. Hereby shall all men know that ye are my disciples, that ye have love one to another.

And as they were eating, Jesus took bread, and when he had given thanks, he brake it; and he gave it to the disciples, and said, Take ye; this is my body which is given for you; this do in remembrance of me. And after supper he took the cup, and gave thanks, and gave to them, saying, This cup is the new covenant in my blood, even that which is poured out for you. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new with you in the kingdom of God.

MATTHEW XXVI. MARK XIV. LUKE XXII.
JOHN XVIII

Then cometh Jesus unto a place called Gethsemane, and saith unto his disciples, Tarry ye

here while I go yonder and pray. Pray ye also that ye enter not into temptation.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful, and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. And he went forward about a stone's throw, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them sleeping. And he saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again a second time he went away, and prayed, saying, O my Father, if this cup cannot pass away except I drink it, thy will be done. And he came again and found them sleeping. And he left them again, and went away, and prayed a third time, saying again the same words. And being in agony, he prayed the more earnestly; and his sweat became as it were great drops of blood falling down upon the earth. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

And while he yet spake, there came a great multitude from the chief priests and elders of the people, with lanterns and torches and weapons. And when they that were about Jesus saw what

would follow, they said, Lord, shall we smite with the sword? And Simon Peter, having a sword, drew it. But Jesus said unto him, Put up thy sword into thy sheath: the cup which the Father hath given me, shall I not drink it?

MATTHEW XXVII. MARK XV. LUKE XXIII.
JOHN XVIII

And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. And they themselves entered not into the Prætorium, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, and saith, What accusation bring ye against this man? And they began to accuse him saying, We found this man perverting this nation, saying that he himself is an anointed king.

Pilate therefore entered again into the Prætorium, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered up: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is

truth? And when he had said this, Pilate went out again unto the chief priests and the multitudes, and saith unto them, I find no fault in this man.

MATTHEW XXVII. MARK XV. LUKE XXIII.
JOHN XVIII, XIX

Now when Herod had questioned Jesus in many things, and he answered nothing, he arrayed Jesus in gorgeous apparel, and sent him back to Pilate. And Pilate called together the chief priests and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he hath sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him.

This Pilate said, because he was wont at the passover to release unto the people one prisoner, whomsoever they asked. He therefore hoped to release Jesus; for he perceived that for envy the chief priests had delivered him up. But the chief priests and the elders had stirred up the people, and persuaded the multitudes that they should ask for one called Barabbas, a notable prisoner lying bound with them that had made insurrection. The multitude therefore went up and began to ask him to do as he was wont to do unto them.

And Pilate answered them, saying, Will ye

that I release unto you him whom ye call the King of the Jews? They cried out therefore, saying, Not this man, but Barabbas! And Pilate spake again unto them, desiring to release Jesus, and said, What then shall I do unto Jesus who is called the Christ? But they shouted, saying, Crucify, crucify him! And he said unto them the third time, Why, what evil hath this man done? I have found in him no cause of death; I will therefore chastise him and release him. But they were instant with loud voices and cried out exceedingly, saying, Let him be crucified!

So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man: see ye to it. And all the people answered and said, His blood be on us, and on our children! Pilate therefore gave sentence that what they asked for should be done. Then released he unto them Barabbas: but Jesus he delivered up to their will.

MATTHEW XXVII. MARK XV. LUKE XXIII.
JOHN XIX

Then the soldiers took Jesus into the Prætorium, and gathered unto him the whole band. And they stripped him, and put on him a scarlet robe. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of

the Jews! And they spat upon him, and took the reed and smote him upon the head. And they blindfolded him, and asked him, saying, Prophesy, prophesy unto us, thou Christ, who is he that struck thee? And many other things spake they against him, reviling him.

And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. Then came Jesus out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him! Crucify him! Pilate saith unto them, Take him yourselves and crucify him; for I find no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself Son of God.

When Pilate heard this saying, he was the more afraid; and he entered therefore into the Prætorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Hereupon Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend; every one that maketh himself a king, setteth himself against Cæsar.

When Pilate therefore heard these words, he brought Jesus out. And saith unto the Jews, Behold your King! They therefore cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

Pilate therefore delivered him unto them to be crucified. And he wrote a title also for the cross: and it was written in Hebrew, and in Latin, and in Greek. And the writing was

Jesus of Nazareth
The King of the Jews.

Then said the chief priests of the Jews unto Pilate, Write not, The King of the Jews; but, He that said I am King of the Jews. Pilate answered, What I have written, I have written.

MATTHEW XXVII. MARK XV. LUKE XXIII.
JOHN XIX

Then went Jesus out, bearing the cross for himself. And there followed him a great multitude of the people, and of women who bewailed and lamented him. And there were also two others, robbers, led forth to be put to death. And when they were come unto the place called Golgotha, that is to say, The place of a skull, there they crucified him, and the robbers, one on the right hand and the other on the left. And Jesus said, Father forgive them; for they know not what they do.

And the soldiers parted his garments among

them, casting lots. And they sat and watched him there. And they that passed by railed on him, wagging their heads, and saying, If thou art the Son of God, come down from the cross! In like manner also the chief priests with the scribes and elders mocked him, saying, He saved others; himself he cannot save! Let the Christ, the King of Israel, now come down from the cross, and we will believe on him!

And when it was now about the ninth hour, Jesus said, It is finished. Father, into thy hands I commend my spirit. And when he had thus spoken, he bowed his head, and gave up his spirit.

MATTHEW XXVII, XXVIII. MARK XV, XVI.
LUKE XXIII, XXIV. JOHN XIX, XX

And when even was now come, because it was the Preparation, that is, the day before the sabbath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God, and had not consented to their counsel and deed; and he boldly went in unto Pilate, and asked for the body of Jesus. And Pilate, when he had inquired of the centurion, commanded it to be given up. And there came also Nicodemus, he who at first came to Jesus by night. Then took they down from the cross the body of Jesus, and wrapped it in a clean linen cloth. Now in the place where he was crucified there was a garden; and in the garden Joseph's new sepulchre hewn out of the rock, wherein was

never man yet laid. There then because of the Jews' Preparation (for the sepulchre was nigh at hand) they laid Jesus, and rolled a great stone to the door of the sepulchre. And the women that had come out of Galilee followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, came unto the sepulchre, bringing the spices which they had prepared. And they were saying among themselves, Who shall roll us away the stone from the door of the sepulchre? for it was exceeding great: and looking up, they saw that the stone was rolled back. And entering into the sepulchre, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold the place where they laid him! Why seek ye the living among the dead? And they departed quickly from the sepulchre with fear and great joy, and ran to bring this word to the disciples.

But Mary was standing without at the sepulchre weeping: so, as she wept, she stooped and looked into the sepulchre; and she beheld a young man in white. And he saith unto her, Woman, why weepest thou? She saith, Because they have taken away my Lord, and I know not where they have laid him. When she

had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary! She turneth herself, and saith unto him in Hebrew, Rabboni! which is to say, Teacher. Jesus saith unto her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and unto my God and your God.

LUKE XXIV

And after these things it came to pass, that two of the disciples were going to a village named Emmaus, which was threescore furlongs from Jerusalem. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, who was

a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he that should redeem Israel. And he said unto them, O foolish men, and slow of heart to believe after all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, that he took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, Was not our heart burning within us, while he spake to us in the way, and opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

THE GOSPEL ACCORDING TO JOHN

JOHN I

I John

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not any thing made that hath been made. In him was Life; and the Life was the Light of men. And the Light shineth in the darkness, and the darkness overcame it not.

There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the Light, that all men through him might believe. He was not the Light, but came that he might bear witness of the Light. The true Light was that which lighteth every man coming into the world. He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as did receive him, to them gave he the right to become sons of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh nor of the will of man, but of God.

And the Word became flesh, and dwelt among us, full of grace and truth; and we beheld his glory, glory as of an only begotten from a

father. And out of his fulness have we all received, and grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we looked upon, and our hands handled, concerning the Word of Life (and the Life was manifested and we have seen, and bear witness, and declare unto you the Life, even the Life which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: and these things we write, that your joy may be made full.

JOHN III

After these things John was baptizing in Aenon near to Salim, because there was much water there. Then came Jesus also and his disciples into the land of Judæa; and there he tarried with his disciples, and baptized (although Jesus himself baptized not, but his disciples). When therefore it was known that Jesus was making and baptizing more disciples than John, there arose a questioning on the part of John's disciples. And they came unto John, and said to him, Rabbi, he to whom thou hast borne witness, behold, the same is baptizing, and there come unto him all men!

John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I

said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is now made full. He must increase, but I must decrease. For he that cometh from above is above all: he that is of the earth is earthly, and speaketh earthly things: he that cometh from heaven is above all. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. What he hath seen and heard, of that he beareth witness: and whoso receiveth his witness, hath set his seal to this, that God is true.

JOHN III

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto Jesus by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do the things that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born from above, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born from above.

The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

JOHN IV

Then cometh Jesus to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. And Jacob's well was there. Jesus therefore, being wearied with the journey, sat down by the well. And as Jesus sat thus by the well, there cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink from this well, and I also will give thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep. Whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

Jesus answered and said unto her, Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I will give him shall never thirst; but the water that I will give him shall become in him a well of water springing up unto eternal life. The woman saith unto him, Sir, I perceive that thou art a prophet! Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. But

the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for such doth the Father seek to be his worshippers. God is Spirit: and they that worship him must worship in spirit and in truth.

JOHN V, X

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner; for the Father loveth the Son, and sheweth him all things that himself doeth.

I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is Another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.

JOHN V, X, XI

Ephesians v

I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die. For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not unto judgment, but hath passed out of death into life. For I am come that men may have life, and that they may have it abundantly. Verily, verily, I say unto you, The hour cometh, and now is, when they that are dead shall hear the voice of the Son of God; and they that hearken shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth.

Wherefore also it is written:

Awake, thou that sleepest,
And arise from the dead,
And Christ shall give thee light.

JOHN V.

After these things there was the feast of the Jews: and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep-gate a pool, which is called in Hebrew Bethesda, that is to say, The house of mercy. And the pool has

five porches, wherein lay a multitude of them that were sick, blind, halt, withered, waiting for the moving of the water: for at certain seasons the water was troubled, and whosoever first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Now a certain man was there, who had an infirmity thirty and eight years. And when Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day. The Jews therefore said unto him that was cured, It is the sabbath, and it is not lawful for thee to carry thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up thy bed, and walk? But he that was healed wist not who it was.

Afterward, seeing Jesus in the temple, he went and told the Jews that it was Jesus who had made him whole. And for this cause they persecuted Jesus, because he did these things on the sabbath. But Jesus answered them, My Father worketh even until now, and I work.

JOHN VI

Then said Jesus unto the multitude, Labour not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give you. They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread from heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread!

Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. For I am come down from heaven, not to do mine own will, but the will of him that sent me. They therefore murmured concerning him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how then doth he say, I am come down from heaven?

Jesus answered and said unto them, Murmur

not among yourselves. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: yea, and the bread which I will give is my flesh for the life of the world. They therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Doth this cause you to stumble? It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you, they are spirit, and they are life.

JOHN VII, XII, XIV

Matthew xiii. Luke iv

And it came to pass, as Jesus was teaching the people, that they were all astonished at his teaching; for his word was with authority. And they said, Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man this wisdom? Jesus therefore answered them, and said:

My teaching is not mine, but his that sent me. The words that I speak unto you I speak not from myself; but the Father abiding in me doeth his works. The word therefore which ye hear is not mine, but the Father's who sent me. If any man willet to do his will, he shall know

of the teaching, whether it is of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. I speak not from myself; but the Father who sent me, he hath given me a commandment, what I should say, and what I should speak. The things therefore which I speak, as the Father abiding in me hath said, even so I speak.

JOHN VII

Now the feast of the Jews, the feast of tabernacles, was at hand. The Jews therefore sought Jesus at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the people astray. Yet no man spake openly against him. But when it was now the midst of the feast Jesus went up into the temple, and began to teach.

Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him! Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is; but when the Christ cometh, no one knoweth whence he is. But of the multitude many believed on him, and said, When the Christ shall come, will he do greater things than this man hath done?

And on the last day, the great day of the

feast, Jesus spake, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow forth rivers of living water.

Some of the multitude therefore, when they heard these words, said, This is of a truth the Prophet! Others said, This is the Christ. But some said, What! doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the house of David, and from Bethlehem, the village where David was? So there arose a division in the multitude because of him: and some would have taken him. And the chief priests and Pharisees said unto the officers, Why did ye not take him? The officers answered, Never man spake like this man.

JOHN VIII

Romans vi. II Peter ii

Then said Jesus unto them that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We are freeborn, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in his master's house: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed.

Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey? For of what thing soever a man is overcome, of the same also is he brought unto bondage. But thanks be to God, that, though ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being set free from sin, ye became servants of righteousness. And having become servants of God, ye have your fruit unto sanctification, and the end eternal life.

JOHN III, VIII

Matthew ix, Mark ii, Luke v, xix

And early in the morning Jesus came again into the temple, and all the people came unto him; and he sat down and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, This woman hath been taken in adultery. Now in the law Moses commanded us to stone such: what then sayest thou of her? (This they said, tempting Jesus, that they might have whereof to accuse him). But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground.

And they, when they heard it, went out one by one, beginning from the eldest, even unto the

last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.

These things spake Jesus as he was teaching in the temple. And he said, God sent not his Son into the world to condemn the world; but that the world through him should be saved. They that are whole have no need of a physician; but they that are sick. And I am come not to call the righteous, but sinners to repentance. For the Son of man is come to seek and to save that which was lost.

JOHN IX

And as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents; but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and with the clay thereof anointed his eyes, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing.

Now it was the sabbath on the day when Jesus wrought this work. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them.

The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called his parents, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.

So they called the man that was blind, and said unto him, Give God the glory: as for this man, we know he is a sinner. He answered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see.

JOHN X

Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger

will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Jesus therefore said unto them again:

Verily, verily, I say unto you, I am the door of the sheep: by me if any man enter in, he shall be safe, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and that they may have it abundantly.

I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one flock, one shepherd.

JOHN XII

I am come a light into the world, that whosoever believeth on me may not abide in the darkness, but may have the light of life. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness, knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus: yet believed they not on him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue; for they loved the glory that is of men more than the glory that is of God. Jesus therefore spake, and said:

He that believeth on me, believeth not on me, but on him that sent me. And he that rejecteth me, rejecteth not me, but him that sent me. And if any man hear my sayings, and receive them not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him, even the word that I spake; the same shall judge him. For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. As the Father hath commanded me, even so I speak; and I know that his commandment is life eternal.

JOHN XIII

Luke xxii

And it came to pass, as Jesus was sitting at meat with the twelve disciples, that there arose a contention among them, which of them is accounted to be greatest. Jesus therefore said unto them :

Ye know that they who are accounted to rule over the Gentiles lord it over them ; and their great ones exercise authority over them. But so shall it not be among you : but whosoever would become great among you, let him be your minister ; and whosoever of you would be the chiefest, let him be servant of all. For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? but I am in the midst of you as he that serveth.

And while they were yet eating, Jesus riseth from supper, and layeth aside his garments ; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet ? Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet ! Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head !

So when Jesus had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? Ye call me, Master; and, Lord. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you.

JOHN XIV

Let not your heart be troubled. Believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and

the Father in me? The words that I speak unto you, I speak not from myself; but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do.

If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in the Father and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith unto him, How is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my word: and my Father

will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my words; and the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you.

Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe.

JOHN XV

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already are ye clean by reason of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.

I am the vine, ye are the branches. He that abideth in me, and I in him, the same beareth

much fruit; for apart from me ye can do nothing. If any one abideth not in me, he is cast forth as a branch, and withereth. If ye abide in me, and my words abide in you, ye shall bear much fruit, and your fruit shall abide. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

JOHN XV, XVI

Then spake Jesus unto his disciples, and said:

Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. These things I command you, that ye love one another.

If the world hateth you, know ye that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if

they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when the time shall come, ye may remember that I told you of them.

And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me: and because I have spoken these things unto you, sorrow hath filled your heart. But when the Comforter is come unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth. For he shall not speak from himself, but what things soever he shall hear, these shall he speak; and he shall declare unto

you the things that are to come. He shall glorify me; for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.

These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

JOHN XVI

Then spake Jesus unto his disciples, and said, A little while, and ye behold me no more; and again a little while, and ye shall see me; because I go to the Father. Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith.

Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not; and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh away from you. And in that day, ye shall ask me nothing. Verily,

verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be made full.

These things have I spoken unto you in parables; the hour cometh, when I shall no more speak unto you in parables, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came forth from the Father, and am come into the world: again, I leave the world, and go unto the Father.

His disciples said, Lo, now speakest thou plainly unto us, and speakest no parable. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: yet am I not alone, because the Father is with me.

JOHN XVII

Then Jesus lifted up his eyes to heaven, and said:

Father, the hour is come! glorify thy Son, that the Son may glorify thee: even as thou gavest him authority, that to all whom thou hast

given him, he should give eternal life. And this is life eternal, that they should know thee, the only true God, and him whom thou didst send. I glorified thee on the earth, having finished the work which thou gavest me to do. And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

I manifested thy name unto the men whom thou gavest me out of the world. Thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee; for I have given to them the words which thou gavest me; and they received them, and knew of a truth that I came forth from thee, and believed that thou didst send me.

I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine; and thine are mine; and I am glorified in them. And I am no longer in the world; and they are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me, and guarded them. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou take them from

the world, but that thou keep them from evil. They are not of the world, even as I am not of the world. Sanctify them in the truth; thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me. And the glory which thou hast given me, I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me. And I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

JOHN XIV, XX

Then said Jesus unto his disciples, Yet a little while, and the world beholdeth me no more; but ye behold me. I will not leave you desolate;

I come unto you. In that day ye shall know that I am in my Father, and ye in me, and I in you. If any man loveth me, I will love him, and will manifest myself unto him.

When therefore Jesus was risen from the dead, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when he had said this, he manifested unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciple therefore came and told him, saying, We have seen the Lord! But Thomas said unto them, Except I myself shall see in his hands the prints of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

Now after eight days again the disciples were within, and Thomas was with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God! Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

THE ACTS OF THE APOSTLES

ACTS II

Now when the day of Pentecost was fully come, the apostles were all with one accord in one place. And they went up into the upper chamber; and were continuing stedfastly with one accord in prayer. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were astonished, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galileans? And how hear we, every man in our own language wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do

hear them speaking in our tongues the mighty works of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this? Then Peter lifted up his voice, and spake unto them, saying:

Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. For this is that which was spoken by the prophet Joel:

It shall come to pass in the latter days, saith the Lord,

That I will pour forth my Spirit upon all flesh;

And your sons and your daughters shall prophesy,

And your young men shall see visions,

And your old men shall dream dreams:

Yea, and upon my servants and upon my handmaids

In those days will I pour forth my Spirit.

And the promise is to you, and to your children, and to them that are afar off, even as many as shall call upon the name of the Lord.

ACTS III

Now Peter and John were going up together into the temple at the hour of prayer. And a certain man lame from birth was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple. And when he saw Peter and John about to go into the temple, he asked

to receive an alms of them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of our fathers hath glorified his servant Jesus. And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all.

ACTS IV, V

And as Peter and John spake unto the people, the priests and the captain of the temple

and the Sadducees came upon them, being sore troubled because they taught the people. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide.

And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem. And when they had set Peter and John in the midst, they began to inquire concerning this matter. And when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? That their teaching spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. And they called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we saw and heard. So they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people.

And there came one and told the rulers, saying, Behold, the men whom ye put in prison are standing in the temple and teaching the people. Then went the captain with the officers and brought them, but without violence: for they feared the people, lest they themselves should be stoned. And when they had brought them, they set them before the council. And the high priest asked them, saying, Did we not straitly

charge you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your teaching! But Peter and the apostles answered and said, We must obey God rather than men.

When they heard this they were filled with wrath, and were minded to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people. And he said unto them, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.

ACTS VI, VII, VIII

And Stephen, full of grace and power, wrought great wonders and signs among the people. But there arose certain ones from the synagogues disputing with Stephen; and they were not able to withstand the wisdom and the Spirit by which he spake. Wherefore they suborned men, who said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council. And they set up false witnesses, who said, This man ceaseth not to speak blasphemous words against this holy place, and against the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall

change the customs which Moses delivered unto us. And all that sat in the council, looking stedfastly on Stephen, saw his face as it had been the face of an angel.

Then said the high priest, Are these things so? And he said, Brethren and fathers, hearken. Why do ye always resist the Holy Spirit? as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers — ye who received the law as an ordinance by angels, yet kept it not!

Now when they heard these things, they were cut to the heart, and they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge! And when he had said this, he fell asleep. And devout men carried Stephen to his burial, and made great lamentation over him. For he was a man full of faith and of the Holy Spirit.

ACTS VIII

Then went Philip down to the city of Samaria, and proclaimed unto them the Christ. And the people with one accord gave heed unto the things which he spake; and there was great joy in that city. But there was a certain man, called Simon, who beforetime in the city used

sorcery, and amazed the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great! But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip.

Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit. Then laid they their hands on them, and they received the Holy Spirit. Now when Simon saw that through the laying on of the apostles' hands the Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit. But Peter said unto him, Thinkest thou that the gift of God may be obtained with money? thy heart is not right before God! Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thine heart may be forgiven thee.

ACTS VIII

Then Philip arose, and went toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. And behold, a man of Ethiopia, one of great authority under

Candace queen of the Ethiopians, who had the charge of all her treasure, who had come to Jerusalem to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And Philip ran to him, and heard him reading the prophet Isaiah. And Philip said, Understandest thou what thou readest? And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

Now the passage of the scripture which he was reading was this:

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
In his humiliation his judgment was taken
away:
His generation who shall declare?
For his life is taken from the earth.

And the Ethiopian spake unto Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the man said, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, and Philip baptized him. And when they came up out of the water, Philip left him; and the Ethiopian saw him no more, for he went on his way rejoicing.

ACTS IX

Galatians I

And Saul, yet breathing out threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou? And he said, I am Jesus, whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. And Ananias departed,

and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

And Saul tarried certain days with the disciples which were at Damascus. And straightway in the synagogues he began to preach Jesus. And all that heard him were amazed, and said, He that once persecuted us now preacheth the faith of which he once made havoc! and they glorified God.

ACTS X

Now Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and would have eaten: but while they made ready, he fell into a trance. And he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a voice came unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice: and

straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, three men stood before the gate, and called and asked whether Simon, who was surnamed Peter, were lodging there. And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come. And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, hath sent for thee into his house in Cæsarea, that he may hear words from thee. So Peter called them in and lodged them.

And in the morning Peter arose and went forth with them. And on the morrow they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And Peter went in, and found many that were come together. And he said unto them, Ye yourselves know how unlawful a thing it is for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean. For of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him.

ACTS X, XI

Now it came to pass, when Peter was entered into Cæsarea, that Cornelius was waiting

for them, having called together his kinsmen and his near friends. And when Peter was come into the house, Cornelius said, We are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. Then Peter opened his mouth, and said:

The word which God sent unto the children of Israel, preaching good tidings of peace by Jesus Christ — that word, I say, ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem. And he charged us to preach unto the people, and to testify, that this is he that is anointed of God. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. But Peter answered, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord. And Peter tarried with them certain days.

But it came to pass, when the apostles and the brethren that were in Judæa heard that the Gentiles also had received the word, that they were sore displeased. And when Peter was come up to Jerusalem, they that were of the circumcision contended with Peter, saying, Thou wentest in to men uncircumcised, and didst eat with them! But Peter rehearsed the matter unto them from the beginning, declaring how that the Spirit had bade him go unto the men, making no distinction, and how that the Holy Spirit fell on them as he spake. And he said, If then God gave unto them the like gift as he did also unto us, who was I, that I could withstand God? And when they heard these things, they held their peace, and glorified God.

ACTS XV

Now it came to pass after the gospel had been proclaimed in many cities of the Gentiles and many disciples had been made, that certain men came down to Antioch from Judæa, and taught the brethren, saying, Except ye keep the law of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and the elders about this question.

And when the apostles and the elders were gathered together, Peter rose up, and said unto them, Brethren, ye know how that a good while ago God made choice among you, that by my

mouth the Gentiles should hear the word of the gospel, and believe. And God, who knoweth the heart, bare them witness, giving the Holy Spirit unto them, even as he did unto us; and he made no distinction between us and them, purifying their hearts by faith. Now therefore why tempt ye God, that ye should put upon the neck of the disciples a yoke which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus we shall be saved, even as our fathers were.

Then spake James, saying, My judgment is, that we trouble not them that from among the Gentiles turn to God; but that we write unto them, that they abstain from the pollutions of idols, and from uncleanness, and from blood.

Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch. And they sent by them letters after this manner:

The apostles and the elders, brethren,
unto the brethren who are of the Gentiles,
Greeting.

Forasmuch as we have heard that certain have troubled you with words, subverting your souls, saying, Ye must observe the law of Moses; to whom we gave no such commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have therefore

sent Judas and Silas, who themselves also shall tell you the same things by word of mouth.

For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from uncleanness: from which if ye keep yourselves, it shall be well with you.

Fare ye well.

So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the consolation.

ACTS XIV, XVII

Now while Paul waited at Athens, his spirit was stirred in him as he beheld the city full of idols. Therefore reasoned he in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met him. And certain also of the Epicurean and Stoic philosophers encountered him. And they took him, and brought him into the hill of Mars, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean. And Paul stood in the midst of the hill of Mars, and said:

Ye men of Athens, in all things I perceive

that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To an Unknown God. What therefore ye worship in ignorance, this I set forth unto you.

The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man: for he hath not left himself without witness in each one of us.

ACTS XIX

Now about that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no little business unto the craftsmen; whom he gathered together,

with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that there are no gods that are made with hands. Therefore there is danger not only that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshippeth.

And when they heard this, they were filled with wrath, and cried out, saying, Great is Diana of the Ephesians! And the city was filled with confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, Paul's companions in travel. And some cried one thing, and some another: for the assembly was in confusion; and the larger part knew not wherefore they were come together. And they brought Alexander out of the multitude; and he beckoned with the hand, and would have made a defence unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians!

Then the townclerk, when he had quieted the multitude, said, Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be gain-

said, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, who are neither robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. But if ye seek anything about other matters, it shall be settled in the regular assembly. For indeed we are in danger of being accused of riot concerning this day, there being no cause for it: and as touching it we shall not be able to give account of this concourse. And when he had thus spoken, he dismissed the assembly.

ACTS XX

Now when Paul was come to Miletus, he sent to Ephesus, and called unto him the elders of the church. And when they were come, he said unto them:

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me; how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city,

saying that bonds and afflictions await me. But I hold not my life of any account, as dear unto myself, if only that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.

And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore take heed unto yourselves, and to all the flock, whereof the Holy Spirit hath made you overseers, to feed the church of the Lord, which he purchased with his own life.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. In all things I laboured to give you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

ACTS XXVI

And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: because thou art especially expert in all their customs and questions: wherefore I beseech thee to hear me patiently.

My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the strictest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead?

For myself, I verily once thought that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

On which errand as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a

light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goads. And I said, Who art thou? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things which thou hast seen, and of the things wherein I shall appear unto thee; delivering thee from the people, and from the Gentiles unto whom I send thee, to open their eyes, to turn them from darkness to light, from the power of Satan unto God: that they may receive remission of sins, and an inheritance among them that are sanctified by faith in me.

Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but began to declare both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of their repentance. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

And as he thus spake for himself, Festus cried with a loud voice, Paul thou art beside thyself! thy much learning doth make thee mad. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion wouldest thou fain make me a Christian? And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am — except these bonds!

ACTS XXVII

Now when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea. And when we were come to Myra, a city of Lycia, the centurion found a ship of Alexandria sailing for Italy; and he put us therein.

But after no long time there beat down a tempestuous wind: and when the ship was caught, and could not face the wind, we gave way to it, and were driven. And running under the lee of a small island, we were able, with difficulty, to

secure the boat: and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day they began to throw the freight overboard; and the third day they cast out with their own hands the furniture of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was taken away.

And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, I exhort you to be of good cheer! for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul! thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer! for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day.

And as the sailors were seeking to flee out of

the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let her fall off.

And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. Then were they all of good cheer, and themselves also took food. And we were in all in the ship about threescore and sixteen souls. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosening the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of

the waves. And the soldiers' counsel was, to kill the prisoners lest any of them should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

ACTS XXVIII

So it was that we came to Rome. And from thence the brethren, when they heard of us, came to meet us; whom when Paul saw, he thanked God, and took courage. And when we entered into Rome, the centurion delivered the prisoners to the chief officer of the camp; but Paul was suffered to abide by himself with the soldier that guarded him.

And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, Paul said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught whereof to accuse my nation. For this cause therefore did I call for you, to see and speak with you: for because of the hope of Israel I am bound with this chain.

And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

And when they had appointed him a day, they came to him into his lodging in great numbers. And he expounded to them the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets. And Paul abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

THE EPISTLE OF PAUL TO THE ROMANS

ROMANS I

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore by his prophets in the holy scriptures, concerning his Son, who according to the flesh was born of the family of David, who was declared to be God's Son with power according to the spirit of holiness; even Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience to the faith among all the nations, for his name's sake: among whom are ye also, called to be Jesus Christ's: to all that are in Rome, beloved of God; called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine.

And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit among you also, even as among the rest of the Gentiles. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are at Rome.

ROMANS I, II

Now I would not have you ignorant, that as many as live without the written law shall be judged without the written law: and as many as live under the law shall be judged by the law; for not they who have heard the law are righteous in the sight of God, but they who do the things of the law. When therefore Gentiles without the written law do by nature the things of the law, they are the law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts accusing or else excusing them. For that which may be known of God is manifest in them; God himself making it known unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity.

But if thou that hast the written law retest upon the law, and boastest that thou knowest the will of God, and approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light for them that are in darkness, an instructor of the foolish, a teacher of babes, having in thy law the full form and knowledge of the truth; thou art without excuse, O man, whosoever thou art that judgest another. For if they that have not the written law yet keep the requirements of the law, shall not their obedience be reckoned for observance of the law? Shall not therefore they that do by nature the things of the law condemn thee, who with the letter of the law, art nevertheless a transgressor thereof? For he is not a keeper of the law, who is one outwardly; neither is the observance of the law that which is outward in the flesh: but he is a keeper of the law who is one inwardly; and whose observance is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

ROMANS III, V, X

Now I would not have you ignorant, that apart from the ceremonies of the law, there hath been manifested a righteousness of God, being witnessed by the law and the prophets; even the righteousness through faith, as it is written, The just shall live by faith. Wherefore a man is accounted righteous by his faith apart from the ceremonies of the law.

For Christ is the end of the law unto righteousness to every one that believeth. Moses indeed writeth that the man that doeth the righteousness which is of the law shall live thereby. But the righteousness which is of faith speaketh thus, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach.

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access into this grace wherein we stand; and we rejoice in hope of the glory of God. And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which is given unto us.

ROMANS VII, VIII

Galatians v

Now we know that the law is spiritual: but I am carnal, yea, sold under sin. For that which I do, I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I thereby consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth

in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would, I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me.

I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. So then I myself with the mind, serve the law of God; but with the flesh, the law of sin. O wretched man that I am! who shall deliver me out of the body of this death?

But thanks be to God through Jesus Christ our Lord! For there is no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, condemned sin in the flesh: that the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace. And ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you.

This I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. For the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control: against such there is no law. If we live by the Spirit, by the Spirit let us walk.

And as many as shall walk according to this rule, peace be upon them, and mercy, from God our Father.

ROMANS VIII

I John iii

Behold, what manner of love the Father hath bestowed upon us, that we should be called sons of God! and such we are. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation wait-

eth for the revealing of the sons of God. For the creation was held in subjection in hope that the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope were we saved: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that which we see not, then do we with patience wait for it.

And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for us according to the will of God.

And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What then shall we say to these things? If

God is for us, who can be against us? Who shall separate us from the love of God? shall tribulation or anguish, or persecution or famine, or nakedness or peril or sword? Nay! in all these things we are more than conquerors through him that loveth us. For I am persuaded, that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creation, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

ROMANS X

Matthew xxviii. I Corinthians viii. Ephesians iv

To us there is one God, the Father, of whom are all things, and we unto him; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. And there is no distinction between Jew and Greek: for the same God is Lord of all, and is rich unto all that call upon him.

But how shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written:

How beautiful upon the mountains
Are the feet of him that bringeth good
tidings,
That proclaimeth peace,
That bringeth glad tidings of good,

That publisheth salvation,
That saith unto the people, Thy God
reigneth!

Go ye therefore into all the world, and preach
the good tidings, and make disciples of all na-
tions: and lo, I am with you always, even unto
the end of the world.

ROMANS XII

I Corinthians iii, viii. Galatians vi. Philippians ii

Now I say, through the grace that was given
me, to every man that is among you, not to
think of himself more highly than he ought to
think; but so to think as to think soberly. For
if a man thinketh himself to be something when
he is nothing, he deceiveth himself. But let
each man prove himself, and then shall he have
his glorying in regard of himself alone, and not
of another.

Let no man deceive himself. If any man
thinketh that he is wise among you, let him be-
come a fool, that he may become wise. For if
any man thinketh that he knoweth anything, he
knoweth not yet as he ought to know. Be not
wise in your own conceits; but in lowliness of
mind let each count other better than himself.
Set not your mind on high things, but conde-
scend to things that are lowly. Let this mind
be in you, which was also in Christ Jesus: who,
being created in the image of God, counted not
the being on an equality with God a prize to be
grasped, but emptied himself, taking the form

of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name.

ROMANS XII, XIII

Finally, brethren, let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honour preferring one another; not slothful in business; fervent in spirit; serving the opportunity; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; given to hospitality.

Bless them that persecute you; yea, bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Render to no man evil for evil. Take thought for things honourable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, but as it is written:

If thine enemy hunger, feed him;
And if he thirst, give him to drink.

Be not overcome of evil, but overcome evil with good.

Owe no man anything, save to love one another: for he that loveth his neighbour hath fulfilled the law. For all the commandments are

summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.

And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

ROMANS XIV

I Corinthians viii. Hebrews xiii

If any man is weak in his faith, him receive ye; but not for the decision of scruples. One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; neither let him that eateth not sit in judgment upon him that eateth: for God hath received him. Who art thou that judgest the servant of another? to his own lord he standeth or falleth. So also one man esteemeth one day above another: another esteemeth every day alike. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks.

Let each man therefore be fully assured in his own mind. It is good that the heart be established by grace, not by meats. For meat commendeth us not to God: neither, if we eat

not, are we the worse; nor, if we eat, are we the better. For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

ROMANS XIV, XV

I Corinthians xii. Philippians ii

Now we that are strong ought to help them that are weak, and not to please ourselves. But let each one of us please his neighbour for that which is good for building him up: not looking each one to his own things, but each one also to the things of others. For none of us liveth to himself; but we are members one of another. And if one member suffereth, all the members suffer with it.

So then let us follow after things which make for peace, and things whereby we may build up one another. For he that herein serveth his neighbour is well-pleasing to God, and approved of men. Bear ye therefore one another's burdens, and so fulfil the law of Christ.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

I CORINTHIANS I

Now the word of the cross is to some foolishness; but unto us it is the power of God. For it is written:

I will destroy the wisdom of the wise,
And will bring to nought the discernment of
the prudent.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For seeing that the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe. For Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For ye behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame

the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, the things that are not, that he might bring to nought the things that are: that no flesh should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, both righteousness and sanctification and redemption: that, according as it is written,

He that glorieth, let him glory in the Lord.

I CORINTHIANS II

Now I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not with enticing words of wisdom, but in demonstration of the Spirit and of power: that your faith should stand, not in the wisdom of men, but in the power of God.

Howbeit among them that are fullgrown we do speak wisdom: yet a wisdom not of this world, nor of the rulers of this world, that come to nought: but we speak God's wisdom in a mystery, even the hidden wisdom, which God ordained before the worlds unto our glory: as it is written:

Things which eye saw not, and ear heard not,
And which entered not into the heart of man,
Even the things which God prepared for
them that love him.

For unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But the unspiritual man receiveth not the things of the Spirit of God: for unto him they are foolishness; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, and he himself is judged of no man. Now we have received, not the spirit of the world, but the Spirit which is from God; that we may know the things that are freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; interpreting spiritual things to spiritual men.

I CORINTHIANS I, III

Now I beseech you, brethren, that ye be perfected together in one mind, having the same spirit. For it hath been signified unto me that there are divisions among you. This I mean, that each one of you saith, I am of Paul; and I am of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth any-

thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labour. For we are God's fellow-workers: ye are God's husbandry, God's building.

According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, even Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise! For the wisdom of this world is foolishness with God. Wherefore let no one glory in men. For all things are yours; whether Paul or Apollos or Cephas; or the world or life or death; or things present or things to come; all are yours; and ye are Christ's; and Christ is God's.

I CORINTHIANS VI

Romans vi, xii. I Peter ii, iv

I beseech you, as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul. For the body is not for sin, but for the Lord; and the Lord for the body. Or know ye not that your body is a temple of God, and that the Spirit of God dwelleth in you? And the temple of God is holy, which temple ye are. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your bodies unto sin as instruments of unrighteousness; but present yourselves unto God, and your members as instruments of righteousness unto him.

For know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? For if ye be servants of sin, ye are without righteousness; but if ye become servants of God, ye have your fruit unto holiness, and the end life eternal.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. For ye are not your own; but ye were bought with a price: therefore glorify God in your body, and in your spirit, which are God's. Arm yourselves with this mind, and ye shall no longer live to the lusts of men, but to the will and glory of God.

I CORINTHIANS VIII

Now concerning things offered in sacrifice unto idols: We know that we all have knowledge. Knowledge puffeth up, but love buildeth up. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of him.

Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one. For though there be that are called gods, yet to us there is one God, the Father, of whom are all things, and we unto him. Howbeit there is not in all men this knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled. But meat commendeth us not to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better.

But take heed lest by any means this liberty of yours become a stumblingblock to the weak. For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed unto idols? Through thy knowledge shall he that is weak perish, the brother for whose sake Christ even died? And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

I CORINTHIANS IX

Romans xiv. Philippians iii. II Timothy ii. Hebrews xii

My defence to them that examine me is this: Am I not a free man? Have I not the right to eat and drink? All things are lawful for me; but not all things are profitable. All things are indeed lawful for me; but I will not be brought under the power of any.

Yea, though I am free, I bring myself under bondage, that I may gain the more. I suffer hardship, as a good soldier. Now no soldier on service entangleth himself in the affairs of life; that he may please him who enrolled him as a soldier. Or know ye not that they that run in a race run all, but one receiveth the prize? And every one that striveth for mastery in the games exerciseth self-control in all things. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage; lest by any means, after that I have been a herald to others, I myself should be rejected.

Let us therefore, as many as would be perfect, be thus minded. Let us lay aside every encumbrance, and the sin which doth closely cling to us, and let us run with stedfastness the race that is set before us.

I CORINTHIANS XII

Romans xii. I Peter iv

Now concerning spiritual gifts, brethren, I would not have you ignorant. For there are

diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of signs; and to another prophecy; and to another discernings of spirits: to another divers kinds of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

According therefore as God hath distributed to each man, as each hath received the gift, minister it among yourselves, as good stewards of the manifold grace of God. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; he that teacheth, let him give himself to his teaching; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified, whose is the power and the dominion for ever and ever.

I CORINTHIANS VII, XII

Now ye are the body of Christ, and members thereof each in his part. And as the body is one, and hath many members, and all the members have not the same office: so also is Christ.

For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those parts of the body, which we think to be less honourable, upon those we now bestow more abundant honour; and so our uncomely parts come to have more abundant comeliness, while yet our comely parts suffer no lack. For God hath tempered the body together, that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honoured, all the members rejoice with it.

Even so, ye are the body of Christ, and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then powers, then gifts of healings, helps, wise counsels, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of powers? have all gifts of healings? do all speak with tongues? do all interpret? But as the Lord hath distributed to each man, as God hath called each, even so let him walk.

I CORINTHIANS XIII

Though I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profiteth me nothing.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be know-

ledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. And now abideth faith, hope, love, these three; and the greatest of these is love.

I CORINTHIANS XIV

Desire earnestly spiritual gifts, but rather that ye may prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and comfort, and consolation. He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church. Wherefore greater is he that prophesieth than he that speaketh with tongues.

For if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless by the tongue ye utter speech easy to be

understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and no kind is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me.

What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. I thank God, I also speak with tongues: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue! Brethren, be not children in mind: yet in malice be ye babes, but in mind be men. For if the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if ye prophesy, and there come in one unbelieving or unlearned, he is reprov'd by all, he is judged by all; the secrets of his heart are made manifest; and so will he fall down on his face and worship, declaring that God is among you indeed.

I CORINTHIANS XV

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? If there is no resurrection of the dead, then Christ hath not been raised: and if Christ hath not

been raised, then is our preaching vain, your faith also is vain! Yea, and we are found false witnesses of God; because we witnessed of God that he raised up the Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished! If in this life only we have hoped in Christ, we are of all men most pitiable.

But Christ hath been raised from the dead! the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in the Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's. And he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. And death, the last enemy, shall also be abolished; for it is written:

All things hath he put in subjection under his feet.

When therefore he shall have said, All things are put in subjection; when, I say, all things have been subjected unto him, then shall the Son also be subjected to God that subjecteth all things unto him, and God shall be all in all.

I CORINTHIANS XV

I Corinthians v

Now some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that is to be, but the bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a physical body; it is raised a spiritual body. For as there is a physical body, so also is there a spiritual body. Howbeit that is not first which is spiritual, but that which is physical; then that which is spiritual. The first is of the earth, earthy: the second is of heaven. And as we have borne the image of the earthy, so shall we also bear the image of

the heavenly. For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

II CORINTHIANS III, IV

I Corinthians iv

Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

For if the ministration of death, written and engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his countenance; which glory was to pass away: how shall not rather the ministration of the spirit be with glory! For if the ministration of condemnation hath glory, much more doth the ministration of righteousness exceed in glory. Yea, that which was counted glorious is now seen to have less glory, by reason of the glory that surpasseth. For if that was glorious which was to pass away, much more is that glorious which abideth for ever. And having such a hope, we use great boldness of speech, and are not as Moses, who put a veil upon his face. For where the Spirit of the Lord is, there is liberty. And we all, with unveiled face reflecting as a

mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

Therefore seeing we have this ministry, even as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel is veiled, it is veiled in them whose mind the god of this world hath blinded, lest the light of the gospel of the glory of Christ should dawn upon them. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for his sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

II CORINTHIANS IV, V

I Corinthians iv, xv

Now if in this life only we have hope, then are we of all men most pitiable. For unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place. Yea, we have within us as it were sentence of death; that we should not trust in ourselves, but in God who raiseth the dead. We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet

not destroyed; always bearing about in the body the dying of Jesus, knowing that he that raised up Jesus shall raise up us also.

For this cause we faint not; but though our outward man is decaying, yet our inward man is being renewed day by day. And I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed, we shall not be found naked! For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who also hath given unto us the earnest of the Spirit.

Therefore we are always of good courage, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by appearance); we are of good

courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him.

II CORINTHIANS V, VI

I Corinthians iv

Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. For all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. And working together with him, we entreat also that ye receive not the grace of God in vain: giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit; in love unfeigned, in the word of truth, in the power of God; by the armour of righteousness on the right hand and on the left, by honour

and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

II CORINTHIANS VIII, IX

Now concerning the collection for the brethren, it is superfluous for me to write to you: for I know your readiness, whereof I glory. But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, see that ye abound in this grace also. For the ministration of this service not only filleth up the measure of their wants, but aboundeth also through many thanksgivings unto God: seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel. I speak not by way of commandment, but as proving the sincerity of your love. For this is fitting for you, not only to do, but continually to be willing to do. Wherefore shew ye unto all the churches the proof of your love.

And this I say, brethren, not that others may be eased, and ye burdened: but for the sake of equality; your present abundance being a supply for their pressing want, that their abundance also may become a supply for that wherein ye may want; that there may be equality, even as it is written, He that gathered much had noth-

ing over; and he that gathered little had no lack. But this also I say, He that soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap also bountifully.

According therefore as each of you hath prospered, as each man hath purposed in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace rebound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written:

He hath scattered abroad, he hath given to the poor;

His righteousness abideth for ever.

Now he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God.

II CORINTHIANS XI, XII

Galatians vi

Now if any man have whereof to boast, so also have I. Whereinsoever any is bold, might I be bold also. Are they ministers of Christ? I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft! Of the Jews five times received I the forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice did I suffer

shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which weigheth upon me daily, anxiety for all the churches.

But far be it from me to glory, save in the cross of our Lord Jesus Christ, whereby the world hath been crucified unto me, and I unto the world. Or if I must needs glory, I will glory of the things which concern my weakness. And lest I should be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee; for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

THE EPISTLE OF PAUL TO THE GALATIANS

GALATIANS III, IV, V

Now I would not have you ignorant, that before the faith came, we were kept in ward under the law of commandments and ordinances, shut up unto the faith which should afterwards be revealed. So that the law hath been our tutor to bring us to Christ. But now that faith is come, we are no longer under a tutor. For in Christ Jesus, ye are all sons of God through faith.

But I say that so long as he is a child, the son differeth not from a servant, though he is heir of all; but is under guardians and stewards until the term appointed of his father. Even so we also, when we were children, were held in bondage under the law: but when the fulness of the time came, God sent forth his Son, born under the law, that he might release them that were under the law, that we might receive our inheritance as sons. And because ye are sons, God sent forth his Spirit into our hearts, crying, Abba, Father. So then, brethren, we are not under the law, but under grace. Yea, Christ hath made us free from the law, that we should serve, not in oldness of the letter, but in newness of the spirit.

Stand fast therefore in the freedom wherewith Christ hath made us free, and be not entangled

again in a yoke of bondage. For, brethren, ye were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For in Christ Jesus nought availeth anything, save faith working through love.

GALATIANS V, VI

This I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. For the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap life eternal. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

If we live by the Spirit, by the Spirit let us also walk. And as many as shall walk by this rule, peace be upon them, and mercy, from God our Father.

THE EPISTLE OF PAUL TO THE EPHESIANS

EPHESIANS II, III

Acts ix. Colossians i

I, Paul, the prisoner of Christ Jesus in behalf of you Gentiles, make known unto you the mystery which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus: for he hath made no distinction between us and them, cleansing their hearts by faith. And you, who in time past were alienated and enemies in your mind, hath he now reconciled, to present you holy and without blemish and unreprouable before him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel.

Wherefore remember that aforetime ye, the Gentiles in the flesh, were separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now ye that once were far off are made nigh in Christ Jesus. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his life the enmity, even the law of commandments con-

tained in ordinances; that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby. And he came and proclaimed good tidings of peace to you that were far off, and to them that were nigh; so that through him we both have our access in one Spirit unto the Father.

EPHESIANS IV

Colossians ii

I beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. For there is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.

But unto each one of us was the grace given according to the measure of the gift of Christ. And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ: that we may be no longer chil-

dren, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith; increasing in the knowledge of God, and bearing fruit in every good word and work.

EPHESIANS IV, V

This I say, and testify in the Lord, that ye no longer walk as some walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them. But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus, that ye should put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye should be renewed in the spirit of your mind, and put on the new man that is after God, created in righteousness and holiness of truth.

Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members one of another. Let not the sun go

down upon your wrath: neither give place to evil. Let him that stole steal no more: but rather let him labour, working with his own hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

Be ye therefore imitators of God, as beloved children; and walk in love. For ye were once darkness, but are now light in the Lord: walk as children of the light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord; giving thanks always for all things unto God the Father; and subjecting yourselves one to another in the love of Christ.

EPHESIANS VI

II Corinthians x

Thou therefore, my son, be sober in all things, and suffer hardship with me, as a good soldier: fight the good fight, the fight of faith.

Be strong therefore in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against

the wiles of the adversary. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in high places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having overcome all, to stand.

Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; over all taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the adversary. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance.

For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

THE EPISTLE OF PAUL TO THE PHILIPPIANS

PHILIPPIANS I, II, IV

Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest; and that most of the brethren in the Lord being made confident through my bonds, are more abundantly bold to speak the word of God without fear. Some indeed preach Christ even of envy and strife; and some also of good will: they that are moved by love do it, knowing that I am set for the defence of the gospel; but they that are factious proclaim Christ, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice. Yea, and if I am poured out as a drink-offering upon the sacrifice and service of your faith, I joy, and rejoice with you all.

For I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life or by

death. For with me to live is Christ, and to die is gain. But if to live in the flesh,—if this shall bring fruit from my work, then what I shall choose I know not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you again. Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of you, that ye are standing fast in one spirit, with one soul striving for the faith of the gospel.

But I rejoice meantime that ye have revived your thought for me. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: I have been fully initiated into the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me. Howbeit ye did well that ye had fellowship with my affliction. And my God shall supply your every need according to his riches in glory in Christ Jesus.

PHILIPPIANS II, IV

If now there is any comfort in Christ, if any consolation of love, if any fellowship of the

Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others.

Let this mind be in you, which was in Christ Jesus: who, being created in the image of God, counted not the being on an equality with God a prize to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name.

So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life.

Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever

things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received, these things do: and the God of peace shall be with you.

PHILIPPIANS III

We worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the things of the flesh. Yet I myself might have confidence even in the flesh: if any other man seemeth to have ground for confidence in the flesh, I yet more: of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.

Howbeit what things were gains to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having as my righteousness that which is of the law, but that which is through faith in Christ: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead.

Not that I have already obtained, or am al-

ready made perfect: but I press on, if so be that I may lay hold of the prize for which also Christ has laid hold of me. For, brethren, I count not myself yet to have laid hold of it: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as would be perfect, be thus minded: and if in anything ye are otherwise minded, even this shall God reveal to you: only whereunto we have already attained, by that same rule let us walk.

THE EPISTLE OF PAUL TO THE COLOSSIANS

COLOSSIANS I

Ephesians iii

Now I make known unto you the gospel whereof I was made a minister, according to the stewardship of God which was entrusted to me, to fulfil the word of God, even the mystery which hath been hid for ages and generations. But now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery, which is, Christ in you the hope of glory. And this we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ.

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God.

For this cause also we cease not to pray and

make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all stedfastness and longsuffering with joy; giving thanks unto the Father, who delivered us out of the power of darkness, and made us meet to be partakers of the inheritance of the saints in light.

COLOSSIANS II

II Corinthians xi. Galatians v. Hebrews xiii

Take heed, brethren, lest by any means your minds be corrupted from the simplicity and the purity that is toward Christ.. Let no one rob you of your prize, priding himself on his humility and his worship of the angels, and taking his stand on the visions he has seen, being vainly puffed up by his fleshy mind.

This I say, that no man may delude you with persuasiveness of speech, after the precepts and doctrines of men; but that you may continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel. Beware lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, and not after Christ. Be not carried away by divers and strange teachings: for it is good that the heart be established by grace; not by things wherein they that occupied themselves were not profited.

For in Christ Jesus nought availeth anything, save faith working through love.

Stand fast therefore in the freedom wherewith Christ hath made you free, and be not entangled in any yoke of bondage. For, brethren, ye were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another.

COLOSSIANS III

Romans vi. Ephesians ii, iv

Now you, who were dead through your trespasses and sins, wherein ye once walked according to the fashion of this world, doing the desires of the flesh and of the mind, hath God, being rich in mercy, for his great love wherewith he loved us, made alive together with Christ, and raised up with him, and made to sit with him in heavenly places, in Christ Jesus. Wherefore if ye have been raised together with Christ, seek the things that are above, where Christ is. Set your mind on the things that are above, not on the things that are upon the earth. Let not sin reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God; that henceforth you may walk in newness of life.

Put away therefore, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and be ye re-

newed in the spirit of your mind, and put on the new man that is after God, created in righteousness and holiness of truth. Do ye now therefore put all these away: anger, malice, railing, shameful speaking; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him.

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ arbitrate in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of the Lord dwell in you richly; in all wisdom teaching and admonishing one another. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks through him to God the Father.

THE EPISTLES OF PAUL TO THE THESSALONIANS

I THESSALONIANS I, II, IV, V

II Thessalonians i

We give thanks to God always for you, making mention of you in our prayers; remembering without ceasing your work of faith and labour of love and steadfastness of hope in our Lord Jesus Christ, before our God and Father; knowing how that our gospel came not unto you in word only, but also in power, and in much fullness; so that ye became an ensample to all that believe. For from you hath sounded forth the word of the Lord, so that we need not to speak anything. For in every place your faith to God-ward is gone forth: how ye turned from idols to serve the living and true God. And for this cause thank we God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but as it is in truth, the word of God, which also worketh in you that believe.

And we give thanks to God always for you, brethren, that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; so that we ourselves glory in you in the churches of God for your steadfastness and faith. And we beseech you, and exhort you, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. But concerning love of the brethren, ye have no need that one

write unto you: for ye yourselves are taught of God to love one another; yea, indeed ye do it. But we exhort you, brethren, that ye abound yet more and more; to the end that ye may be counted worthy of the kingdom of God. And to this end we pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith, with power.

Finally, comfort one another, and build each other up, even as also ye do. Be at peace among yourselves. Admonish the disorderly, encourage the fainthearted, strengthen the weak, be longsuffering toward all. See that none render unto any evil for evil; but always follow after that which is good, one toward another, and toward all. Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil.

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame in the sight of our Lord Jesus Christ.

I THESSALONIANS IV, V

Romans viii, xiv. I Corinthians ii. II Corinthians iv, v.
II Thessalonians ii

Now we would not have you ignorant concerning them that fall asleep; that ye sorrow not as they that have no hope. For God appointed us not unto wrath, but unto the obtain-

ing of eternal life: that, whether we wake or sleep, we should live together with him. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

And I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us. For eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. And we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

We beseech you therefore, touching these things, that ye be not quickly shaken from your mind, nor yet be troubled. For I am persuaded, that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creation, shall be able to separate us from the love of God our Father.

And now may God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and stablish them in every good work and word.

THE FIRST EPISTLE OF PAUL TO TIMOTHY .

I TIMOTHY II, III

Titus

I exhort that supplications, prayers, intercessions, thanksgivings, be made for all men; for rulers and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. I desire therefore that men in every place pray, lifting up holy hands, without wrath and without disputing. For this is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to the knowledge of the truth.

For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession.

For we were once foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, and his love toward man, appeared, according to his mercy he saved us, through the renewing of the

Holy Spirit, which he poured out upon us richly; that, being justified by his grace, we might be made heirs, according to hope, of eternal life.

These things I write, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and stay of the truth.

I TIMOTHY IV, VI

II Timothy ii, iii, iv

Now in the latter days grievous times shall come. For the time will come, when men will not endure healthful teaching; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. And there shall arise teachers having a form of godliness, but denying the power thereof. Nevertheless the foundation of God standeth firm, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. If any man teacheth a different doctrine, and consenteth not to healthful words, and to the teaching which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words.

Of these things put the brethren in remembrance, charging them in the sight of God, that they strive not about words, to no profit, to the subverting of them that hear them; but that they set their hope on the living God, who is the Saviour of all men.

THE SECOND EPISTLE OF PAUL TO TIMOTHY

II TIMOTHY I, IV

Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved son: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

For which cause I put thee in remembrance that thou stir into flame the gift of God, which is in thee. For God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death,

and brought life and immortality to light through the gospel, whereunto I was appointed a preacher, and an apostle, and a teacher. For which cause I suffer also these things: yet am I not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which he hath committed unto me against that day. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever.

II TIMOTHY II, IV

Thou therefore, my son, be strengthened in the grace that is in Christ Jesus. Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of life; that he may serve him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully. The husbandman that laboureth must be the first to partake of the fruits. Consider what I say; for the Lord shall give thee understanding in all things.

I charge thee in the sight of God, who shall judge the quick and the dead, and of Christ Jesus, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry.

For I am already being poured out as a

drink-offering, and the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me in that day; and not to me only, but also to all them that have loved his appearing.

I & II TIMOTHY

This charge I commit unto thee, my son Timothy, that thou mayest be a good minister of Jesus Christ, nourished in the words of the faith, and of the good teaching which thou hast followed until now.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness instructing them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth. Shun therefore profane and old wives' fables, and exercise thyself unto godliness. For if bodily exercise is profitable, godliness is much more profitable; having promise of the life which now is, and of that which is to come.

Give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee. Be diligent in these things; yea, give thyself wholly

to them; that thy progress may be manifest unto all. The things which thou hast learned and been assured of, in these things abide, knowing of whom thou hast learned them; and that from a child thou hast known the sacred writings which are able to make thee wise unto salvation. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for discipline in righteousness: that the man of God may be complete, furnished thoroughly unto every good work.

And thou, O man of God, follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. Let no man despise thee; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.

I charge thee in the sight of God, who giveth life to all, and of Jesus Christ, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the manifestation of our Lord Jesus Christ: which in his good time shall he shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power for ever and ever.

THE EPISTLE TO THE HEBREWS

HEBREWS I, II, III, IV, V

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath in these latter days spoken unto us in a Son. And though he was a Son, yet learned he obedience by the things which he suffered; and having been perfected, he became unto all that obey him the author of eternal salvation.

For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a compassionate and faithful high priest in things pertaining to God. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

For we have not an high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

HEBREWS III, IV, XII

Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God. For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that no word more should be spoken unto them: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts, to the general assembly and church of the firstborn whose names are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

Let us therefore fear, lest haply the promise being left us, any one of you should seem to come short of it. For we become partakers, if we hold fast the beginning of our confidence firm unto the end.

HEBREWS VII, VIII

Now if there had been perfection through the Levitical priesthood, what further need was there that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For he of whom we speak belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah, as to which tribe Moses spake nothing concerning priests. But after the likeness of Melchize-

dek, who was without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God, there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an endless life.

There is therefore a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. Wherefore Jesus hath become the surety of a better covenant, and hath obtained a ministry the more excellent, inasmuch as he is the mediator of a better covenant, which hath been enacted upon better promises.

For if that first covenant had been faultless, then would no place have been sought for a second. But finding fault with them, he saith:

Behold, the days come, saith the Lord,
That I will make a new covenant with you,
And with your children:
Not according to the covenant that I made
with your fathers;
But this is the covenant that I will make with
you,
And with your children, in those days, saith
the Lord:
I will put my law in your mind,
And in your heart will I write it.
And ye shall teach no more every man his
neighbour,

And every one his brother, saying, Know the Lord;

For ye shall all know me,
From the greatest of you unto the least of
you, saith the Lord.

Since then he saith, A new covenant, he hath made the first one old. But that which is becoming old and waxeth aged is nigh unto vanishing away. He taketh away therefore the first, that he may establish the second. And for this cause he is the mediator of a new covenant whereby we receive the promise of the eternal inheritance.

HEBREWS X

Now the law having a shadow of the good things to come, not the very image of the things, it can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they have ceased to be offered, because the worshippers, having been once cleansed, would have had no more consciousness of sins. But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins. Wherefore when Christ cometh into the world, he saith:

Sacrifice and offering thou wouldst not;
In burnt offerings and sacrifices for sin thou
hadst no pleasure:

Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God.

Thus he taketh away the first, that he may establish the second. There is therefore a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.

Having therefore, brethren, boldness to enter into the holy place by the way which he dedicated for us, a new and living way; let us draw near with a true heart in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water: and let us hold fast the confession of our faith, that it waver not.

HEBREWS X, XII

Now consider him that endured the gainsaying of sinners against himself, that ye wax not weary, fainting in your souls. And forget not the exhortation, which reasoneth with you as with sons:

My son, regard not lightly the chastening of
the Lord,

Nor faint when thou art reproved of him;

For whom the Lord loveth he chasteneth,

And scourgeth every son whom he receiveth.

It is for chastening that ye endure; God deal-eth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons!

Furthermore, we had the fathers of our flesh to chasten us, and them we gave reverence: shall we not much rather be in subjection unto the Father of our spirits, and live? For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.

And call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one. Cast not away therefore your boldness, which hath great recompense of reward. For ye have need of stedfastness, that, having done the will of God, ye may receive the promise.

HEBREWS XI, XII

Now faith is the giving substance to things hoped for, the assurance of things unseen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. But without faith it is impossible to be

well-pleasing unto God: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.

By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose architect and builder is God.

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that on the earth they were strangers and pilgrims. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; ac-

counting the reproach of the Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

And what shall I more say? for the time will fail me if I tell of all those who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong. Others had trial of mocking and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with steadfastness the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

HEBREWS XII, XIII

Follow after peace with all men, and holiness without which no man shall see the Lord: looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled; lest there be any among you like Esau, who for one mess of pottage sold his birthright.

Let love of the brethren continue. Yea, unto strangers forget not to shew love: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; them that are ill-treated, as being yourselves in the body.

Let your turn of mind be free from the love of money; content with such things as ye have: for himself hath said:

I will in no wise fail thee,

Neither will I in any wise forsake thee.

Remember them that spake unto you the word of God; and considering the issue of their life, imitate their faith. Be not carried away by divers and strange teachings: for it is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not profited. But to do good and to communicate forget not; for with such things God is well pleased.

Now the God of peace make you perfect in every good thing to do his will, working in you that which is well-pleasing in his sight.

THE EPISTLE OF JAMES

JAMES I, V

I Corinthians x. Jude

Count it all joy, my brethren, when ye fall into divers temptations; knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient, and establish your hearts.

Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. Behold, we count them happy which endured. Ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful. Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.

But let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he himself any man: but each man is tempted, when he is drawn away by his own lust, and enticed. Wherefore let him that thinketh he standeth take heed lest he fall. Howbeit there hath no temptation taken

you but such as man can bear: for God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

Now unto him that is able to keep you from falling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, be glory, majesty, dominion and power, before all time, and now, and for evermore.

JAMES I

If any of you lacketh wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. Let not that man think that he shall receive anything from the Lord; a doubleminded man, unstable in all his ways!

Be not deceived, my beloved brethren. Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will brought he us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and overflowing of wickedness,

receive with meekness the implanted word, which is able to save your souls.

But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. For pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

JAMES II

II Peter i

What doth it profit, my brethren, if a man say he hath faith, yet have not works? can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself.

Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from thy works, and I by my works will shew thee my faith. Thou believest that God is one; thou doest well: but wilt thou know, O vain man, that faith apart from works is barren? Was not

Abraham our father justified by works, in that his faith wrought with his works, and by works was faith made perfect? And for this reason he was called the friend of God. Ye see then that by works a man is justified, and not by faith alone. For as the body apart from the spirit is dead, even so faith apart from works is dead.

Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue, knowledge; and in your knowledge, self-control; and in your self-control, stedfastness; and in your stedfastness, godliness; and in your godliness, brotherly kindness; and in your brotherly kindness, love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.

JAMES II, IV

I Corinthians iv, vii. Galatians vi. Ephesians v, vi

My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou here, or sit under my footstool; do ye not make distinctions among yourselves, and become judges with evil thoughts?

Howbeit if ye fulfil the royal law, according

to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by this law as transgressors. For he that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. One only is the Law-giver and Judge: who then art thou that judgest thy neighbour?

I write not these things to shame you, but to admonish you; that none of you be puffed up. For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou hadst not received it? Therefore judge not one another any more; but subject yourselves one to another in the love of Christ. According as the Lord hath distributed to each man, as God hath called each, so let him walk; knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, and that with God there is no respect of persons.

And as many as walk according to this rule, peace be upon them, and mercy, from God our Father.

JAMES III

If any man thinketh himself to be religious, while he bridleth not his tongue, this man's religion is vain. But if any man stumbleth not in word, the same is a perfect man, able to bridle the whole body also.

Now if we put the horses' bridles into their

mouths, that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whithersoever the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, how great a forest is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature.

For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing! My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? can a fig tree, my brethren, yield olives, or a vine bring forth figs? neither can salt water yield sweet.

Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then

peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, and without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

THE FIRST EPISTLE OF PETER

I PETER I

Peter, an apostle of Jesus Christ, to the sojourners who are scattered abroad, chosen, according to the foreknowledge of God the Father, for sanctification through the Spirit: Grace to you and peace be multiplied.

Blessed be God, even the Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved for you, who by the power of God are guarded through faith unto salvation. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials; that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honour at the revelation of Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

For concerning this salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ which was in them did point unto, when

it testified beforehand the sufferings unto Christ, and the glories that should follow them. For thus was it revealed, that not unto themselves, but unto you, were they ministering these things, which have now been announced unto you through them that preached unto you the gospel.

And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in soberness: knowing that ye were redeemed from your vain manner of life handed down from your fathers, not with corruptible things, such as silver and gold, but with the priceless life of Christ: who was foreknown indeed before the foundation of the world, but was manifested in the latter times for your sake, who are believers in God; so that your faith and hope might be in God.

Seeing then that ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been born again, not of flesh and blood, but of the Spirit, through the word of God who liveth and abideth for ever.

I PETER II

Isaiah lvii, lxvi. II Corinthians vi. Ephesians ii

Thus saith the Lord:

Heaven is my throne,

And the earth is my footstool;

What manner of house will ye build unto me?

And where shall be my dwelling-place?

For all these things hath mine hand made,

And so came all these things to be, saith the Lord.

But in this man will I dwell,
Even in him that is poor and of a contrite spirit.
And that honoureth my word.
For I dwell in the high and lofty place,
In him also that is of a contrite and humble spirit.

For know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? Yea, ye are the temple of the living God; and are built upon the foundation of apostles and prophets, Jesus Christ being the chief corner-stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

Laying aside therefore all malice, and all guile, and hypocrisies, and envies, and all evil speakings, come unto God, as unto a living Stone, that ye also, as living stones, may be built up a spiritual house, to be a holy priesthood, to offer spiritual sacrifices, acceptable to God.

I PETER II, III, IV

I beseech you, as sojourners and pilgrims, to abstain from fleshy lusts, which war against the soul; having your behaviour seemly in the world: that, wherein they speak against you, they may by your good manner of life, which they behold, glorify God. Wherefore let your adorning not be the outward adorning of wearing jewels of

gold, or of putting on apparel; but let it be the hidden man of the heart, even the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner did they also aforetime, who hoped in God, adorn themselves: whose children ye now are, if ye do well.

Be ye therefore all of one mind, having compassion one on another, loving as brethren, tenderhearted, humbleminded: not rendering evil for evil, reviling for reviling; but contrariwise blessing; knowing that hereunto were ye called, that ye should inherit a blessing. For it is written:

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
Let him eschew evil, and do good;
Let him seek peace, and pursue it.

Finally, be ye all of sound mind, and watch unto prayer: above all things, being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified.

I PETER II, III, IV

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. But let none of you suffer as an evil-doer: but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name.

For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. But what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered before you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed his cause to him that judgeth righteously. Wherefore let them also that suffer according to the will of God, commit their souls in well-doing unto a faithful Creator.

Sanctify therefore the Lord God in your hearts: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and

fear: having a good conscience; that, wherein ye are spoken against, they may be ashamed who revile your good manner of life in Christ. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom as a cloak of wickedness, but as servants of God.

THE SECOND EPISTLE OF PETER

II PETER I

Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us: Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue. And he hath granted unto us his precious and exceeding great promises, whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: that through these ye may become partakers of the divine nature.

Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue, knowledge; and in your knowledge, self-control; and in your self-control, stedfastness; and in your stedfastness, godliness; and in your godliness, brotherly kindness; and in your brotherly kindness, love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore give the more diligence to make your

calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

II PETER III

I Peter i

Now in the latter days there shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation! Nevertheless, according to the promise, we look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, seeing that ye look for these things, what manner of persons ought ye to be in all holy living and godliness, looking for and hastening the coming of the day of God! Give diligence, therefore, that ye may be found in peace, without spot and blameless. And knowing these things beforehand, beware lest, being carried away with wicked error, ye fall from your own stedfastness.

Girding up therefore the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you according to the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former manner of life in the time of your ignorance: but, as he who called you is holy, so be ye yourselves holy in all manner of living.

THE FIRST EPISTLE OF JOHN

I JOHN I, II

Now this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected.

Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and

there is no occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

These things have I written unto you, that ye may know that ye have eternal life. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the world. And this is the victory that overcometh the world, even our faith.

I JOHN III, IV

Behold what manner of love the Father hath bestowed upon us, that we should be called sons of God! And hereby know we this, because he hath given us of his Spirit. And we know and have believed the love which God hath in us: for love is of God; and every one that loveth is born of God, and knoweth God. Herein is love made perfect with us; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us.

Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time; but if we love one another, God abideth

in us, and his love is perfected in us. For God is love; and he that abideth in love abideth in God, and God in him. If any man say, I love God, yet hateth his brother, how dwelleth the love of God in him? for he who loveth not his brother whom he hath seen, cannot love God whom he hath not seen.

Let no man lead you astray: he that doeth righteousness is righteous, even as God is righteous. If ye know that he is righteous, ye know that every one also that doeth righteousness is born of him. Whosoever is born of God doth not commit sin, because his Spirit abideth in him: and he will not sin because he is born of God. In this are manifest the children of God and the children of the world: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another.

Beloved, now are we sons of God, and it is not yet made manifest what we shall be. But we know that, when it shall be manifested, we shall be like him; for we shall see him as he is. And every one that hath this hope set on him purifieth himself, even as he is pure.

I JOHN II, III

Marvel not, brethren, if the world hateth you. We know that we have passed from death unto life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no mur-

derer hath eternal life abiding in him. Hereby know we love, in that we lay down our lives one for another. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?

My little children, let us not love in word, neither with the tongue; but in deed and truth. Hereby shall we know that we are of the truth, and shall assure our hearts before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we should love one another. And he that keepeth his commandments abideth in God, and God in him.

Beloved, love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

THE REVELATION OF JOHN

REVELATION VII, XIV, XXII

And I beheld, and, lo, a great multitude, which no man could number, out of every nation and of all kindreds and peoples and tongues, standing before the throne of God, arrayed in white robes. And I said unto one of the elders, These that are arrayed in the white robes, who are they, and whence came they? And he said unto me:

These are they that came out of great tribulation, and they have washed their robes, and made them white; for the white robes are the righteous deeds of the saints. These are they that have in no wise defiled themselves; but were redeemed from among men to be the firstfruits unto God. For in their mouth was no guile found: yea, they are without fault before the throne of God.

Therefore are they before the throne of God; and they serve him day and night. And they shall see his face; and his name shall be on their foreheads: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for he that is in the midst of the throne shall be their shepherd, and shall lead them unto living fountains of water: and God shall wipe away

every tear from their eyes. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

REVELATION XXI, XXII

And he that sitteth on the throne said, Behold, I make all things new. Come hither, and I will shew thee the things which shall shortly come to pass. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels.

And he that spake with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And the building of the wall thereof was jasper: and the city was pure gold, like unto clear glass. The foundations of the wall of the city were garnished with all manner of precious stones. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein: for the Lord God Almighty is the temple thereof. And the

city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it. And the nations shall walk by the light thereof: and the kings of the earth do bring their glory and their honour into it. And the gates of the city shall in no wise be shut: for there shall be no night there.

And he shewed me, in the midst of the street of the city, a river of water of life, clear as crystal, proceeding out of the throne of God. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, and yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

And he that shewed me these things said, These words are faithful and true. He that overcometh shall inherit these things, and shall have right to come to the tree of life.

REVELATION V, XIV, XX, XXII

And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the sanctuary, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap; for the harvest of the earth is ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away. And I saw the dead, the

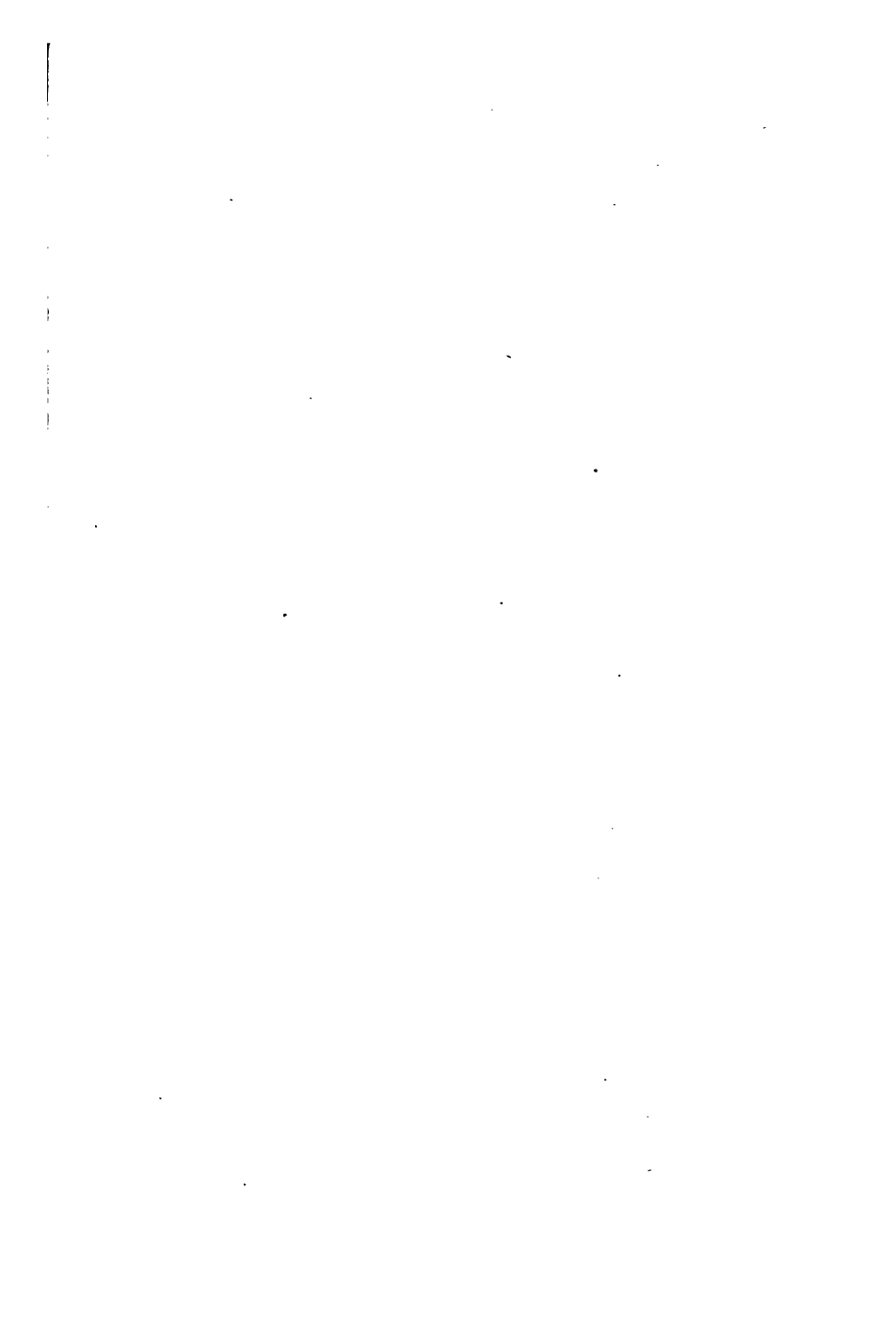
great and the small, standing before the throne. And I beheld in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals; which is the Book of Life. And the book was opened: and the dead were judged out of the things which were written in the book, every man according to his works.

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord. Yea, saith the Spirit, from henceforth they rest from their labours; for their works follow with them. Behold, I come quickly; and my reward is with me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end. He that overcometh shall inherit all things; and I will in no wise blot his name out of the Book of Life.

REVELATION III, XXI, XXII

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: and whosoever will, let him take the water of life freely.

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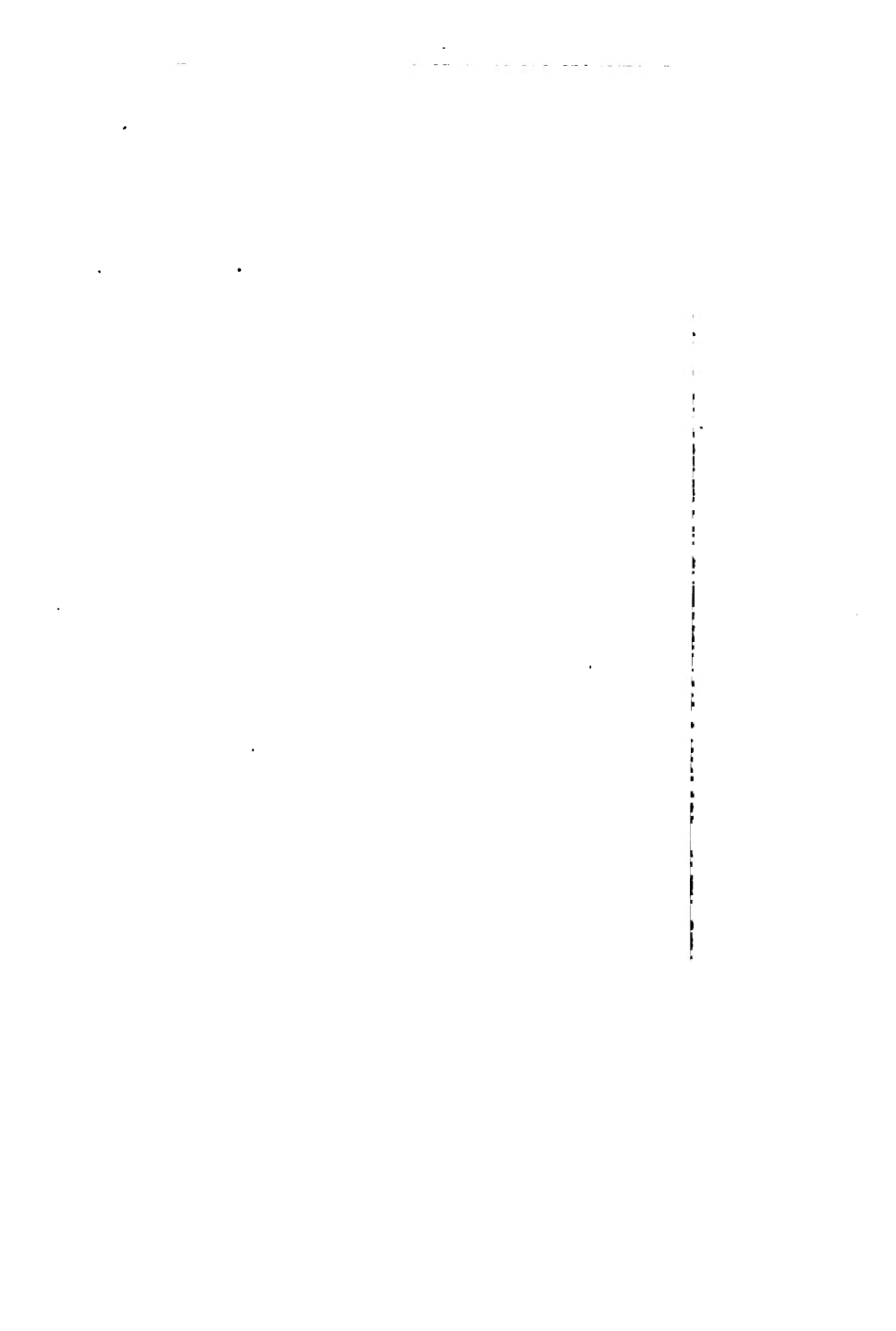
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